

JOURNAL

OF THE

Proceedings

OF THE

42nd ANNUAL CONVENTION,

OF THE

PROTESTANT EPISCOPAL CHURCH,

IN THE

DIOCESE OF SOUTH-CAROLINA;

HELD IN

ST. MICHAEL'S CHURCH, CHARLESTON,

ON THE 17TH, 18TH AND 19TH OF FEBRUARY,

1830.

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A List of the Clergy,

*Belonging to the Protestant Episcopal Church in the Diocese of
South-Carolina.*

- The Right Rev. Nathaniel Bowen, D. D. *Bishop of the Diocese.*
The Rev. Jasper Adams, D. D. *Principal of Charleston College.*
The Rev. Augustus L. Converse, *Rector of the Church at Claremont.*
The Rev. David I. Campbell, *Minister of St. Stephen's Parish, and of
the Chapels at the Black Oak, and the Rocks.*
The Rev. John W. Chanler, *Rector of St. Mark's Parish, Clarendon.*
The Rev. Frederick Dalcho, M. D. *Assistant Minister of St. Michael's
Parish, Charleston.*
The Rev. Francis P. Delavaux, *Rector of St. Bartholomew's Parish.*
The Rev. Rodolphus Dickinson, *Rector of St. Paul's Church Pen-
dleton.*
The Rev. Patrick H. Folker, *Rector of Christ Church, Greenville.*
The Rev. Andrew Fowler, *Minister of Christ Church Parish.*
The Rev. Hugh Fraser, *residing in All-Saints Parish, Waccamaw.*
The Rev. John S. Field, *Deacon, residing on St. Helena Island.*
The Rev. Christopher E. Gadsden, D. D. *Rector of St. Philip's
Parish, Charleston.*
The Rev. Allston Gibbes, *Assistant Minister of St. Philip's Parish,
Charleston.*
The Rev. Henry Gibbes, *residing in Charleston.*
The Rev. Paul T. Gervais, *residing in St. John's Parish, Colleton.*
The Rev. Thomas Gates, D. D. *residing in Charleston.*
The Rev. Philip Gadsden, *Deacon, Minister of St. Paul's Parish.*
The Rev. Christian Hanckel, *Rector of St. Paul's Church, Radcliffe-
borough.*
The Rev. Paul T. Keith, *Rector of Prince George's Parish, Winyaw.*
The Rev. Maurice H. Lance, *residing in Charleston.*
The Rev. William H. Mitchell, *Rector of St. James' Parish, Santee.*
The Rev. Thomas Mills, D. D. *residing in Charleston.*
The Rev. Alexander W. Marshall, *Deacon, Minister of St. David's,
Cheraw.*
The Rev. Edward Phillips, *Domestic Missionary, and Minister of St.
Stephen's Chapel, Charleston.*
The Rev. Milward Pogson, *residing in Charleston.*
The Rev. Francis H. Rutledge, *Rector of Grace Church, Sullivan's
Island, and of the Parish of St. Thomas and St. Denis.*
The Rev. John Jacob Tschudy, *Rector of St. John's Parish, Berkley.*
The Rev. Thomas H. Taylor, *Rector of St. John's Parish, Colleton.*

- The Rev. Edward Thomas, *Rector of Trinity Church, Edisto, and of St. Stephen's Chapel, Edingsville.*
- The Rev. Paul Trapier, *Deacon, Minister of St. Andrew's Parish.*
- The Rev. Joseph R. Walker, *Rector of St. Helena Parish, Beaufort.*
- The Rev. William S. Wilson, *Rector of St. Matthew's Parish.*
- The Rev. Thomas J. Young, *Rector of St. Luke's Parish.*

A LIST
OF THE
CLERGY AND LAY-DELEGATES,
WHO ATTENDED THE CONVENTION OF 1830.

CLERGY.

- The Right Rev. Nathaniel Bowen, D. D.* Bishop of the Diocese, and Rector of St. Michael's Parish, Charleston.
- The Rev. Jasper Adams, D. D.* Principal of Charleston College.
- The Rev. David I. Campbell,* Minister of St. Stephen's Parish, and of the Chapels at the Black Oak, and the Rocks.
- The Rev. John W. Chanler,* Rector of St. Mark's Parish, Clarendon.
- The Rev. Frederick Dalcho, M. D.* Assistant Minister of St. Michael's Parish, Charleston.
- The Rev. Andrew Fowler,* Minister of Christ Church Parish.
- The Rev. Christopher E. Gadsden, D. D.* Rector of St. Philip's Parish, Charleston.
- The Rev. Allston Gibbes,* Assistant Minister of St. Philip's Parish, Charleston.
- The Rev. Philip Gadsden,* Deacon, Minister of St. Paul's Parish.
- The Rev. Christian Hancckel,* Rector of St. Paul's Church, Radcliffeborough.
- The Rev. Paul T. Keith,* Rector of Prince George's Parish, Winyaw.
- The Rev. William H. Mitchell,* Rector of St. James' Parish, Santee.
- The Rev. Alexander W. Marshall,* Deacon, Minister of St. David's Cheraw.
- The Rev. Edward Phillips,* Domestic Missionary, and Minister of St. Stephen's Chapel, Charleston.
- The Rev. Francis H. Rutledge,* Rector of Grace Church, Sullivan's Island, and the Parish of St. Thomas and St. Denis.
- The Rev. John Jacob Tschudy,* Rector of St. John's Parish, Berkley.
- The Rev. Thomas H. Taylor,* Rector of St. John's Parish, Colleton.
- The Rev. Edward Thomas,* Rector of Trinity Church, Edisto; and of St. Stephen's Chapel, Edingsville.
- The Rev. Paul Trapier,* Deacon; Minister of St. Andrew's Parish.
- The Rev. Joseph R. Walker,* Rector of St. Helena Parish, Beaufort.

LAY-DELEGATES.

- St. Michael's Parish*—David Alexander, William Read, M. D. Hon. Samuel Prioleau, James Jervcy, Horatio S. Waring, M. D.
- St. Philip's Parish*—Joseph Manigault, Thomas W. Bacot

St. Paul's Church, Radcliffeborough—Major Samuel Wragg.
Prince George's Parish, Winyaw—Benjamin F. Trapier.
Parish of St. Thomas and St. Denis—James Rose.
Christ Church Parish—Thomas Barksdale, Samuel Venning.
St. Helena Parish, Beaufort—James Smith, Richard Fuller.
St. John's Parish, Colleton—The Rev. Paul T. Gervais, residing in
 St. John's, and appointed to represent the Church in Convention.
St. Luke's Parish—William Heyward.
St. Andrew's Parish—Col. Simon Magwood.
St. James', Goose Creek—Edward H. Edwards.
Grace Church, Sullivan's Island—The Hon. Judge Huger, John
 Gadsden, James L. Petigru.



The Right Rev. Dr. Brownell, Bishop of Connecticut, passing through Charleston, on his return from an Episcopal visitation of the Western States, was invited by the Convention to attend its sittings, and he attended accordingly. And likewise the Rev. Mr. Richmond, of New-York, and the Rev. Mr. Smith, of Georgia, who accompanied the Bishop to this city.



The following Clergymen, not entitled to seats, were admitted to the sittings of the Convention :

The Rev. Mr. Cleveland, of Virginia.
 The Rev. Mr. Adderly, of Pennsylvania.
 The Rev. Mr. Gregory, of New-York.
 The Rev. Henry Gibbes, of this Diocese.
 The Rev. Maurice H. Lance. do.



The following Clergymen, entitled to seats, did not attend the Convention :

The Rev. Augustus L. Converse, Rector of Claremont.
 The Rev. Rodolphus Dickinson, Rector of St. Paul's Church, Pendleton.
 The Rev. Francis P. Delavaux, Rector of St. Bartholomew's Parish.
 The Rev. Patrick H. Folker, Rector of Christ Church, Greenville.
 The Rev. Thomas J. Young, Rector of St. Luke's Parish.



The Church in this Diocese consists of the Bishop, 29 Priests, 4 Deacons, and 43 Organized Congregations.

JOURNAL

OF THE PROCEEDINGS, &c.

Charleston, Wednesday, February 17, 1830.

THE third Wednesday in February, 1830, having been appointed by a special Resolution, for a stated meeting of the Convention of the Protestant Episcopal Church in the Diocese of South-Carolina, the Right Rev. Dr. Bowen, with several of the Clergy, and Lay-Delegates, attended this day at St. Michael's Church, at half past 10 o'clock; when Morning Prayer was read by the Rev. Edward Thomas, Rector of Trinity Church, Edisto; and a Discourse delivered by the Rev. Thomas H. Taylor, Rector of St. John's Parish, Colleton. The Holy Sacrament of the Lord's Supper was then administered by the Bishop, assisted by the Rev. John Jacob Tschudy, Rector of St. John's Parish, Berkley.

The Right Rev. Bishop Bowen then took the Chair, *ex-officio*. The Rev. Dr. Dalcho, Secretary.

The following Clergy attended; and the following Lay-Delegates presented certificates of their appointment; which, being read, and approved, they took their seats accordingly, viz:

St. Michael's Parish—The Right Rev. Nathaniel Bowen, D. D. Rector; the Rev. Frederick Dalcho, M. D. Assistant Minister; David Alexander, William Read, M. D. Hon. Samuel Prioleau, James Jervey, Horatio S. Waring, M. D.

St. Philip's Parish—The Rev. Christopher E. Gadsden, D. D. Rector; the Rev. Allston Gibbes, Assistant Minister; Joseph Manigault.

St. Paul's Church, Radcliffeborough—The Rev. Christian Hanckel, Rector.

Prince George's Parish, Winyaw—The Rev. Paul T. Keith, Rector.

St. John's Parish, Colleton—The Rev. Thomas H. Taylor, Rector; the Rev. Paul T. Gervais, residing in St. John's, and appointed to represent the Church in Convention.

St. John's Parish, Berkley—The Rev. John Jacob Tschudy, Rector.

St. Thomas and St. Denis—The Rev. Francis H. Rutledge, Rector; James Rose.

St. Paul's Parish—The Rev. Philip Gadsden, Deacon, Minister.

Christ Church Parish—The Rev. Andrew Fowler, Minister; Thos. Barksdale.

St. Helena Parish, Beaufort—The Rev. Joseph R. Walker, Rector; James Smith.

St. Luke's Parish—William Heyward.

Trinity Church, Edisto, and St. Stephen's Chapel, Edingsville—The Rev. Edward Thomas, Rector.

St. James' Parish, Santee—The Rev. William H. Mitchell, Rector.

St. Stephen's Parish, and the Chapels at the Black Oak, and the Rocks—The Rev. David I. Campbell, Minister.

St. Mark's Parish, Clarendon—The Rev. John W. Chanler, Rector.

St. David's Parish, Cheraw—Alexander W. Marshall, Deacon, Minister.

St. Andrew's Parish—The Rev. Paul Trapier, Deacon, Minister.

Grace Church, Sullivan's Island—The Rev. Francis H. Rutledge, Rector.

A Quorum of the Churches being present, the Convention proceeded to the election of a Secretary and Treasurer; when the Rev. Dr. Dalcho, was unanimously re-elected.

The Rules of Order were read in conformity with the 13th Rule.

The Convention being informed of the arrival in this city of the Right Rev. Dr. Brownell, Bishop of Connecticut, the Rev. Messrs. Keith and Marshall, were appointed a Committee to wait on the Bishop, and invite him to attend the sittings of the Convention, with such Clergymen as may have accompanied him to Charleston. Whereupon, the Bishop, with the Rev. Mr. Richmond, of New-York, and the Rev. Mr. Smith, of Georgia, attended, and took their seats accordingly.

On motion of the Rev. Mr. Tschudy, it was *Resolved*, that the Clergy of the Protestant Episcopal Church, who may be in the city, and not entitled to seats, and the Candidates for Holy Orders, be admitted to the sittings of the Convention.

On motion of the Rev. Mr. Tschudy, the President was requested to appoint the Preachers to the next Convention; whereupon, the Rev. Mr. Thomas, Rector of Trinity Church, Edisto, was appointed to preach at the opening of the Convention, and the Rev. Mr. Rutledge, Rector of the Parish of St. Thomas and St. Denis, in case of his failure.

The Rev. Dr. Gadsden, President of the Standing Committee presented, for the information of the Convention, the following abstract of their proceedings during the past year :

To the Right Rev. Nathaniel Bowen, D. D. President
of the Convention of the Diocese of South-Carolina.

The Standing Committee present for the information of the Convention, the following abstract of their proceedings during the past year :

In the discharge of their Canonical duties, they have granted the requisite testimonials to the Rev. William S. Wilson, Deacon, to be admitted to the Holy Order of Priests; to Mr. Paul Trapier, to be admitted to the Holy Order of Deacons; and to Mr. David M'Elheran, to be received as a Candidate for Orders.

In compliance with a Resolution of the last Diocesan Convention, they caused a printed copy of the Report of the Committee on the General Theological Seminary, to be transmitted to such of the Parishes, as had not paid their quota to the Building Fund of the said Seminary, together with a letter urging them so to do.

At a meeting of the Standing Committee, convened for the purpose of taking into consideration the subject of the late Mr. Kohne's bequests to the public institutions connected with the Church, and which the Bishop was invited to attend, they adopted the following Resolutions:

Resolved, as the sense of this meeting, 1st, That the late Mr. Kohne, by his bequests to those general institutions of our Church, The Theological Seminary, the Sunday School Union, the Domestic and Foreign Missionary Society; and to important Charities in this Diocese, the Bishop's Fund, the Society for the Advancement of Christianity, the Ladies' Missionary Society, who founded St. Stephen's Chapel for the poor; and also, to various religious institutions in the Diocese of Pennsylvania; has reflected honour on his native and adopted country, on this Diocese, and on the Congregation of which he was a member.

2nd. *Resolved*, That it be, and is hereby, recommended to the Members of our Church in this Diocese in their devotions, to bear in mind the results which may reasonably be anticipated from the late bequests, and to render to Him, in whose hands men are but instruments, humble and hearty thanks, that he put it into the heart of the deceased to be thus bountiful to our Church, and to pray to him, that those religious institutions, justly dear to us, may continue to enjoy the favour of his good Providence, and in particular, that our General Theological Seminary may, under this favour, and the power of his grace, prove a blessing to the Church on earth, and an instrument of "bringing many sons to glory."

3rd, *Resolved*, That a copy of this paper be sent to the respected widow of the late Mr. Kohne, and be printed in the *Gospel Messenger*.

On motion of the Rev. Dr. Gadsden, "that the Standing Committee be now appointed;" The President appointed the following Clergymen and Laymen to constitute that Committee for the ensuing year, viz:

The Rev. Christopher E. Gadsden, D. D.	David Alexander,
Rev. Paul T. Gervais,	Keating Simons,
Rev. Frederick Dalcho, M. D.	Thomas Lowndes,
Rev. Allston Gibbes,	Samuel Wragg,
Rev. Christian Hanckel,	James Jervey.

Conformably with the 45th Canon of the General Convention, "providing for an accurate view of the state of the Church," the Bishop delivered the following Address :

Brethren of the Clergy and Laity,

SINCE our last annual meeting in Convention, the visitation duty which I have been permitted to perform, has embraced St. Helena's Church, Beaufort; St. Helena's Church on the Island of St. Helena; Sheldon Church, Prince William's Parish; Trinity Church, Edisto; St. Matthew's Parish; Prince George, Winyaw, Georgetown; All Saint's Parish, Waccamaw; St. Mark's, Clarendon; St. David's, Cheraw; Trinity Church, Columbia; and Claremont Church, Stateburg. At Beaufort, the Church had been improved at no inconsiderable expense to the Congregation; very advantageous alterations having been made in it; and all things indicated that the Ministry was there diligently fulfilled. the Congregation on the Island of St. Helena, has declined, with the decrease of the population of the Island; and the loss by death of many of its members. Mr. Field, in Deacon's Orders, was serving it, under a limited engagement. On my visit to Prince William's Parish, the Rev. Mr. Young, with the assistance of the Rev. Mr. Walker, of Beaufort, was admitted to Priest's Orders, in Sheldon Church; where a numerous Congregation were assembled, and a devout interest was evinced in the solemnities of the occasion. The Church on Edisto Island, was found in a condition altogether prosperous and happy. In St. Matthew's Parish, divine service has been reinstated at the Parish Church; and the Rev. Mr. Wilson, who had the year before been appointed its Minister, was officiating occasionally, also, in the old Chapel of the Parish, long disused, and at several miles distance from the Parish Church, with a hope of re-organizing a Congregation there. I am not yet in possession of the degree of success which has attended this proper enterprise. Mr. Wilson's Report to the Convention, will, perhaps, convey information of it. This Parish, although not consisting of very many families, is a peculiarly interesting one. Its members consist very generally, of such as reside in it, at all times alike of the year; and are, therefore, always within reach of their own Ministers' pastoral attention. The hope is fondly entertained that nothing may in future, discourage the liberal efforts which have been made to give due support to its religious offices. Prince George's Parish, Winyaw, is regularly and diligently served by the Rev. Mr. Keith. It has been deprived of very many of those, who but a few years since, composed its highly respectable Congregation; but is still an important station of our Ministry; and will not, we may hope, by those who supply the places of the departed, be permitted materially to decline in condition. All Saints, Waccamaw, since it was visited, has become vacant by the resignation of its Minister. Its members are abundantly able to support its offices, and have not been indifferent to their interest in their re-establishment. It is hoped that they will not long continue without a Minister. At St.

Marks, Clarendon, the new Chapel erected by the late excellent and lamented Charles Richardson, Esq. not being ready on my visiting the Parish, for consecration, in consequence of the long continued illness of Mr. Richardson, which terminated in his death, divine service was performed with the Rev. Mr. Chandler, in a house used for the purpose, during the summer months, in the neighbourhood. It was gratifying to find a zealous determination existing among the few who compose this interesting Congregation, to replace their Minister in a house proper for his residence, and in other respects to dispose the affairs of their Church into the happiest order. At Cheraw, the Church was found rather advanced than declined from the condition in which I had previously found it; and the pious attention of a small but very respectable Congregation, to its interests, justifies the hope of its increasing prosperity. Trinity Church, Columbia, has continued unhappily without a Minister, since the resignation of the Rev. Mr. Folker, early after the last Convention. Much exertion has been used by the Vestry to supply the vacancy; nor can a doubt be entertained that a suitable Minister, would find in that station, at once a field of noble usefulness, and a generous provision for his support. I have omitted nothing, that being suggested to me by others, seemed suitable to be done, or that, in the anxiety with which I have considered the case of this Church, has occurred to me, as likely to be successful, in order to the reinstatement of its Congregation in the possession of the benefits of an able and pious pastoral Ministry. Your devout sympathy with this suffering Church will not be wanting; nor your prayers, that the sorrows of their destitution, may speedily and happily be comforted. The Church at Claremont, although deprived by death or removal of many of its most valued and useful members, is still generously endeavouring to maintain its Ministry with due effect; and, on visiting it, a peculiar and uncommon satisfaction was found, in observing the kindness with which an affectionate people were endeavouring to increase the comfort of a highly esteemed Pastor. A liberal gratuity from his Excellency the Chief Magistrate of the State, whose residence is within the Parish, has been, or will be, expended, in improving and adorning their place of worship.

To the vacancies which have been mentioned as having taken place within the year, viz: that of Trinity Church, Columbia, and All Saint's Parish, Waccamaw—may be added, that of the Church on the Island of St. Helena—and Prince William's Parish. This last, was supplied the last year, by the Rev. Mr. Young, together with St. Luke's: but the increasing duties of his situation as Rector of St. Luke's, together with the distance of Sheldon Church from his residence, and the interruption, to which, his health, as well as his more immediate duty was subjected, by the extension of his services to Prince William's Parish, have been to him, good reasons for confining his services, since the summer, wholly to St. Luke's. The Vestry of Prince William's Parish have made, and are still making, suitable exertions to provide their Parish with a Minister.

A house has been offered for the residence of him whom they may obtain to serve them, by Col. M'Pherson, where he may reasonably expect to find his health secure from the ordinary sickliness of the summer, in our country Parishes. Provision otherwise good and sufficient is proposed. The existence of these vacancies, and the difficulty thus far found to supply them, suggests the lamentable deficiency of Ministers in our Church. Not in this portion of it only, is this evil experienced; but throughout its whole extent, it exists in a degree, that may well fill us with concern; and should make the duty obvious of every real lover of the Church, and friend of religion and its interest, to consider what he may have in his power, towards relieving the exigency, by giving help and encouragement to those suited for it by education and character, to make the Ministry their calling. What is chiefly wanting, is not, I sincerely believe, the ready means of gratification to a worldly ambition, or sensibility to personal interest or distinction; but the evidence, merely, of a more generally prevalent, liberal and friendly temper towards the Ministry, sufficient to justify the confidence of any, willing to pursue it, that at least they should not in doing so, enter on a life of too absolute privation. The moral interest of society makes this a subject worthy the attention of the citizen and the patriot; since nothing can be plainer, than the dependence of the whole welfare of a civil community, on the general religious virtue of its people; and, consequently, no exertion of individual public virtue more obviously obligatory, than that which should have for its object, the prevention of a diminished moral influence of the Christian Ministry, as an effect either of too few coming forward to its work, or the deficient character and qualification, or too degraded and depressed condition, of such as alone might offer themselves to the burden of its important responsibilities. What, especially if the desirable object be effected, of spreading intellectual improvement far more extensively and effectually among all classes of the community, may reasonably be apprehended to be the consequence of too little encouragement given at the same time, to the enterprise of talent in the service of religion, but the placing morals, both public and private, on false and uncertain foundations, of which there will be none capable of adequately demonstrating the unsoundness; and thus putting imminently in hazard, all that is good and happy for social man. Philosophy without the religious instruction that shall give *the fear of God* to be the companion of its pursuit, will soon be found to be the Philosophy that had been most delusively so called; and letters separated from the Christian discipline of the youthful mind and affections, but the weapon or the vehicle of infidel ingenuity. Of the pernicious influence of philosophical or literary impiety upon social morals and happiness, let any one doubt who can! The Christian, at least, whatever may be the slowness of the mere politician to perceive it, cannot be unaware for a moment, of the intimate association which universally exists, between religious truth judiciously and soundly entertained, among the great body of the people, and the stability,

peace and prosperity of his country. But independently of the consideration of the temporal tendency of the right and honourable support of the Christian Ministry, which he knows cannot but be generally beneficial, the *Churchman* would certainly falsify his professions and make an utter wreck and mockery of his most sacred obligations, were he not to care for the "House of God and the offices thereof," or were he to look on with indifference, and see the one for want of suitable men to minister in them, suspended in neglect and uselessness, and the other abandoned to desolation and the triumph of profanity! Excuse, Brethren, these probably unnecessary reflections, into which, solicitudes, not improper to the relation which I bear to you, have led me.

Returning to the more appropriate business of this address, I will only advert, as having connexion with the subject of my visitation duty, and in the concern with which it invariably affects me, to the still existing unhappy peculiarity in the circumstances of our Church in this Diocese, of the absence very generally, of the poorer classes of the inhabitants resident in their vicinity, from the scenes of its worship. By what insuperable necessity is this to be considered the reproach of our Communion? Is it because of the peculiarly ill adaptation of our offices to the character and condition the temporally lowly among men? Then can they not too soon be exchanged for others. But this cannot be, because they are evidently in their construction most happily fitted for the least, as well as the best instructed minds; and because we know that the time was, when our places of worship were thronged with the comparatively humble, who *were the many*, of our country Parishes. Is it then, because of any want of attention and kindness, extended by our Clergy, in their professional capacity, to that description of their Brethren? I do not know it to be so: and I trust it is not so. But I shall be excused by my Brethren of the Ministry, in entreating them to consider well, what, in the character of their ministrations or conduct, may be suited to induce the *poor more generally to meet together with the rich*, under the offices they administer. Perhaps the provision of free sittings, which I have observed the Vestries willing in general to make, might be advantageously improved by those needing it, were the Minister in each case personally and kindly to advise and persuade them to do so; so far as he might, consistently with actual religious profession and denominational relations among them, already existing. The experiment of free sittings for the poor, of our Communion, has been made in this city, with considerable success. St. Stephen's Chapel designed *exclusively* for the *really poor*, has for the most part no other for its Congregation. The partiality of friends may make this the favourite resort of others, who may find the ministrations of the individual serving there, peculiarly to interest them; but it has been his faithful endeavour, which has to a happy degree been blessed with success, to make the *poor alone* his charge. I will dismiss the subject, with the remark, that if one great end of Christianity was from the beginning declared to be, that the *poor should have the gospel preached to them*, that

can scarcely be truly the Church of Christ which does not embrace the poor numerously among its members.

The Rite of Confirmation has been administered, in the past year, in Sheldon Church, Prince William's Parish; at Trinity Church, Edisto Island; at St. Helena's Church, Beaufort; at the Church in Georgetown; at All Saints, Waccamaw; at Cheraw; and at St. Philip's Church, in this city. The number of persons confirmed is only 64.

Only two Ordinations have been held within the year, that of the Rev. Mr. Young, already mentioned, and that of Mr. Paul Trapier, who was admitted to Deacon's Orders, at St. Michael's Church, in this city, in August last. Mr. Trapier has become the Minister of St. Andrew's Parish. One candidate for Orders only, viz. Mr. James M'Elheran, has been added to those before Canonically belonging to the Diocese; one of whom, Mr. Frederick Clark, has been transferred since the last Convention, to the Eastern Diocese. The whole number of Candidates having relation, according to the Canons, to the Church in this State, some of whom are absent from it, under circumstances of which we have little knowledge, is five. Should not more of the youth of our Communion become inclined to this pursuit, our Churches must, in some instances, suffer utter destitution of the offices of our Ministry. There are few or no supernumary Ministers, to be spared to us from the other Dioceses. And why should our youth not be willing to enter on this calling? It is not one, we confess, which leads to wealth or power, or any of the results of a secular ambition. But can the ingenuous mind duly impressed with religious truth, look with no sensibility, into the field of moral enterprise, which the Church lays out for cultivation; where, at least, whatever may be renounced for it of worldly advantage or enjoyment, the best reward of virtue (and that the best happiness of life), the consciousness of promoting the temporal and eternal happiness of others, may be largely reaped? We hazard nothing in asserting, howsoever little the success, of the individual Christian Minister's most assiduous, affectionate, and anxious labour, may be apparent on the general aspect of society, that there can be no failure of a result from this work with faithful purpose wrought, more or less beneficial to both individual and social man, in the best interest of his being. Imagine the community, I would say to any questioning the assertion, wholly without the stated ministrations of religion—and then see whether there is no room for the presumption, that by taking part in them, you could do good to your fellow creatures—and serve, in some essential degree, at least, the interest of the common virtue and common happiness of men. But to the minds, especially of such as have professed, and seriously, and sacredly feel themselves, to be *members of Christ*, and are pledged as such to his service, and the interest of his glory, we should address ourselves with any thing, intended as an appeal, in behalf of the too ill supplied calling of the Ministry of his Church. Can they all be indifferent to its claims on their attention? Will they all unheeding turn away their re-

guard from it, and surrender themselves to the common impulse, that is crowding the avenues to distinction or success, in other callings, where competition is too often the strife of evil passions, destructive of the grace they have received, and where disappointment may not be without the aggravation of the misery of remorse? Who among the many young men of our community, born to the inheritance of wealth, could be happier than he, who under the influence of a sound piety, should disinterestedly dedicate himself, in the Ministry, to the moral interest of his country!

Since the last Convention, no diminution has been made of the number of our Clergy by death, nor any by removal from the Diocese. The Rev. Mr. Folker, whose resignation of the Church at Columbia, has been mentioned, has accepted the charge of Christ Church, Greenville.

As usual, I will advert, with a transient notice of them, to the several benevolences set on foot, under the auspices of the Convention, and others claiming to interest us. The Bishop's Permanent Fund, so called, has received no accession within the year, of any importance; and increases of course, according to the plan on which it was originally instituted, very slowly. The balance of a legacy from Mrs. Catharine Rush, of 500 dollars, has been paid up this year, considerably in advance of our claim upon it. The thanks of the Convention are due to Benjamin D. Roper, Esq. the Executor of Mrs. Rush, for the benefit to be derived from this payment. However desirable the object which this Fund was instituted to serve, viz: the maintainance of the Episcopal Office, independent of the necessity of its alliance with particular pastoral engagements, it will be very long ere this is effected, unless something can be devised for the increase of its capital, besides the annual addition to it, of a portion of its interest. May I be permitted to suggest the probable utility of referring the whole subject to a small committee, with instruction to advise the Convention respecting measures which, if any, may be adopted for the more effectual furtherance of this important design. The Common Fund, has received less attention from most of the Churches than was promised it; and, I may add, than it most reasonably claims.

A Society was formed early in the summer, agreeably to the resolution adopted last year in Convention, "for the purpose of devising means to increase the Bishop's Permanent Fund." Its officers will report to you their proceedings. Perhaps it may be admissible, that this Society should be intrusted with the whole care and management of the funds of the Convention, instituted for the maintenance of the Episcopate, or for defraying the expenses incident to its administration.

The scheme which was taken up by the Convention, in order to the payment of the quota of this State, towards the completion of the expense of the buildings of the General Seminary, has been successful to a considerable extent. It is hoped that a favourable report will be made to the Convention, as to the balance remaining unpaid the last year. A Committee may with propriety be ap-

pointed, as usual, on the General Seminary ; and, perhaps, their report may suggest some expedient, by which this Diocese may continue to give efficient aid to that institution. I confess the discouragement with which I am affected by the inadequacy of the little, at most, which this Diocese only, and that of North-Carolina, together with our Brethren of New-York and Connecticut, (for of any proceeding of others on the subject, I have no information) can do towards the effectual relief of the necessities of the institution. Having been so much forward of other portions of the Church in our exertions, perhaps the execution of actually existing engagements, may be all that can reasonably be expected from us, until we can have the satisfaction of proceeding in this interesting business, more in concert with our Brethren elsewhere. The important bequest of the late Mr. Khone will be sufficient for the independence of the Seminary, of all occasional contributions, should it be able to struggle on, until the payment of it, which is suspended on probably remote contingencies, shall be made.

The Second Scholarship Fund which you have commenced, does not yet amount to the sum necessary to make it available. Of the state of collections on its behalf, I am not informed.

Of other charities, than such as you have instituted, the Protestant Episcopal Society, for the Advancement of Christianity in South-Carolina, will probably still claim precedence in your regard. The report of its proceedings, which is not yet published, will shew you with what reason it is entitled to it. The Treasurer of its Board of Trustees will lay on the table, for the information of those concerned, the accounts of the several funds which they have in trust for the Convention, and some of the Parishes.

Of charities unconnected with the Church in this Diocese, you will find no difficulty in admitting that instituted by our General Convention, under the title of "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States," to a principal place in your esteem. Its object is to send out Ministers of our Church, well qualified to act in such a capacity, to remote scenes of moral necessity in any quarter of the world, as well as in our own—and help the suffering interest of humanity, by giving "the glad tidings of the Gospel," to those who otherwise cannot hear them, and the ministrations of the Church to those who are spiritually destitute and perishing. A preference will be thought, perhaps, by you, to be due to the necessities of those who within our own territory, are without the knowledge or blessings of Christianity, or at least, unable to have the Gospel of the Saviour preached to them, and his Sacraments administered. Within the wide spreading limits of the United States, there is, indeed, misery enough of these descriptions, to employ all the benevolence of which the more favoured portions of it are capable. To it, perhaps, it is reasonable that our attention be first and most anxiously directed ; but the option is given by the Society, to any who are willing to contribute to its Funds, to have what they give, applied to the expense of either Foreign or Domestic Missions, as may be

best suit their own sense of what becomes them. It is melancholy to observe, how little this Society, of so noble a design, has yet been able to accomplish. How very numerous a portion do Episcopalians constitute of the rich and prosperous, in our country; and yet, how few of them, comparatively, can this or any other of the great charities of the Church, reckon among its great benefactors! Other denominations are spending *thousands* on education for the Ministry, and the support of Missions, while we have not *hundreds*, in comparison, for such appropriations. And yet, can the believing and pious member of our Church, hesitate to admit, for a moment, the high importance of the benevolence, that may give the Ministry and Sacraments of the Church of Christ, on the principles on which he enjoys their privilege, to his destitute fellow men, whether in, or beyond, the territory of the United States?

The Sunday School Union of the *Protestant Episcopal Church*, is eminently entitled also, to our patronage. A union of the different portions of our own Church, in the prosecution of this or any other religious charity, does, I confess, seem to me, reasonably to be entitled to our preference to union charities of various denominations; in which, while a willingness, as far as possible, to merge sectarian peculiarities in great and general interests of truth and benefit, is an actuating principle, a spirit of jealous vigilance is kept continually awake against measures that may unwittingly, at least, compromise some point that is deemed essential; and the personal and party sensibilities of individuals, unwarily commingled, are with difficulty restrained from an unseemly exhibition of their influence. It is a mistake to suppose that the danger of this evil can be avoided by keeping things essential to the integrity of religion, in the sense of differing denominations, out of every question brought up in union proceedings. *This cannot be done.* Until we can actually be one in religious faith and sentiment, may we not, therefore, be reasonably persuaded of the expediency of being actually distinct in religious action? Such distinctness does not imply, of any necessity, religious opposition and discord. This, I sincerely believe, to be more likely to come of well meant attempts to combine the varieties of religious character and denomination, in any common religious business. Nor can I see that this distinctness of proceeding as to the interest of religion, may not consist with all bounden love of the disciples of the Son of God, one towards another.

But I am entering on a subject, on which I could not fully explain my views, without occupying too much of your time. I need not here, perhaps, have said even this little. The subject of giving for the advancement of the proper influence of religion, I would, however, be permitted again affectionately to commend to a better consideration than it generally receives, among the members of our Church. Even they whose ministrations are for the most part confined to the least wealthy portions of our communities, find a compliance with the claims of their benevolences, with which, that of Protestant Episcopalians with those of their's, will

not admit of a satisfactory proportional comparison. And yet, certainly, there cannot be among us, those, who consider the influence and uses of religious benevolences under the institutions of their own Church, of less value and importance, than those which they see elsewhere flourishing; and to whose prosperity they sometimes inconsiderately contribute that which is denied to objects, in which, they might so reasonably be presumed to feel themselves more affectionately interested.

Brethren—there is one subject more, on which I would repeat to you, on this occasion, (and if it were the very last on which I should ever address you, I should not, I think, regret that I had thus availed myself of it) the expression of the deep anxiety which has always been in my mind. It is that of the claim of the infinitely most numerous population of most of our Parishes, as to their moral interest and happiness, on the concern of our Clergy and Laity. No question connected with this subject in general, needs be considered, but that of the probable effect of faithful and judicious religious instruction, on the character and comfort of slaves and their immediate governors. It is, and has always been to the anxiously religious among us, a question of great difficulty, how, these people might, with good effect, be subjected to the pastoral influence of our Clergy. I have, on former occasions, suggested expedients, which have in no instance, been essayed without some good effect. I will now suggest here, what I have under other circumstances, in the intercourse had with my brethren of the Laity, as well as Clergy, expressed my earnest wish to see put fairly under experiment: the probable good of the occasional attendance of the Minister of the Church in any place, at the Plantations, with a tender of divine service and religious instruction, suited to the character and condition of their population. Perhaps once or twice in a week, a discourse might be addressed by the Minister, with the express consent of the proprietors, to these people assembled, from time to time, on different plantations, without too great an interference thus occasioned, with other engagements either of study or active duty. Perhaps, too, it may be seen, on mature reflection, whatever the personal inconvenience it might occasion, that this in some stations, is almost the only business of the Minister sufficient to occupy his active capacities and desires of usefulness. The proprietors, will, probably in some instances at least, be found inclined to annex it as a condition to an enlarged subscription towards the Minister's support, that he give his attendance occasionally, or once in so many weeks, at their plantations; and hold divine service, accompanied with pastoral counsel and instruction. Might not an improvement be thus effected in the character of the constant white residents on plantations, to the advantage, as well as the better satisfaction of those in whose service they are so resident? The religious instruction and care of the plantation population, will, I have no doubt, be generally admitted among us to be proper and desirable. To whom they can with the greatest safety and confidence be committed, will be a question, which they will readily answer, who look

well into the sober, sound, and practical character of the worship and doctrine, according to which alone our Clergy are permitted to prosecute their duties; and the moderate and salutary spiritual discipline, which is all that they are permitted to exercise, over any description of people within their charge.

I will detain you further, only to mention as among the occurrences of interest to us, the triennial Convention of our Church, held in Philadelphia. Of the Clerical Delegates appointed at your last meeting, three gave attendance on the Convention; and two respectable Lay Members of the Church, in this Diocese, who were appointed agreeably to the 14th Article of the Constitution, to supply the places of those appointed at the Convention, were also present at this interesting session. Some copies of the Journal of its proceedings are on the Secretary's table, for the use of any members of this body, who may wish to collect from it, information of the condition of our Church throughout the United States. It is a kind of information not generally enough sought or had—a circumstance which may be regretted, as likely to prevent a proper estimate, among those who should cordially entertain it, of the interest, necessities and claims of the Church. It will be seen by the journal, that the increase of the Church, is in advance of the supply of Ministers. Many more are wanted than can be had. The subject of the proposed alterations in the Rubric of the Book of Common Prayer, you will find also, was postponed indefinitely; a disposal of it more satisfactory than might possibly have been the result of the discussion of it in that body, in the unprepared state in which the minds of many were still found for any other, in which they could comfortably acquiesce. I am unable to see that the adoption of some of the alterations proposed, had circumstances admitted of it, would not have been materially advantageous.

Your attention shall be withheld no longer from the business of the Convention. May the Lord bless and prosper it to his glory.

NATHANIEL BOWEN.

On motion of the Rev. Dr. Gadsden, the President was requested to appoint a Committee on the General Theological Seminary; and that so much of the President's Address as relates to the same subject be referred to the said Committee: whereupon, the President appointed the Rev. Dr. Gadsden, Mr. Manigault, the Rev. Mr. Tschudy, Mr. Alexander, and Mr. Jervey.

On motion of the Rev. Mr. Taylor, the Convention adjourned until to-morrow morning, at half past ten o'clock.

Thursday, February 18, 1830.

The Convention met according to adjournment. Morning Prayer was read by the Rev. Philip Gadsden, Minister of St. Paul's Parish.

The proceedings of yesterday were read.

The following Lay-Delegates attended and presented certificates of their appointment, which being severally read and approved, they

took their seats accordingly ; viz. Thomas W. Bacot, from St. Philip's Parish ; Richard Fuller, from St. Helena Parish, Beaufort ; Edward H. Edwards, from St. James' Parish, Goose-Creek ; John Gadsden, from Grace Church, Sullivan's Island ; Major Samuel Wragg, from St. Paul's Church, Radcliffeborough ; and Col. Simon Magwood, from St. Andrew's Parish.

The following Parochial Reports, required by the 45th Canon of the General Convention, having been presented to the Bishop, were severally read :

St. Michael's Parish.

The Right Rev. Nathaniel Bowen, D. D. Rector.

The Rev. Frederick Dalcho, M. D. Assistant Minister.

Baptisms, 1 coloured Adult, 37 White, and 18 coloured Children: Total 56. *Marriages*, of White Persons, 14, and of Coloured, 6: Total 20. *Burials*, 30 White Persons, and 2 Coloured: Total 32. *Communicants*, 340 White, and 77 Coloured: Total 417. *Non-Communicants*, 382 White Persons ; of Coloured, unknown. *Children under 14 years of age*, 345 Whites ; of Coloured, not ascertained. *Families*, 264 Whites ; Coloured, not ascertained. *White Children Catechised* ten days, about 80 ; Coloured none, except in the Sunday School. *Confirmed* by the Bishop, 9 White Persons. Number of *Teachers* in the White Sunday School, 19 ; in the Coloured, 3 : Total 22. *Number of Scholars*, 108 White, 30 Coloured: Total 138. *Public Worship* held on 52 Sundays, and 84 other days ; whole number of times, 188.

Remarks—The number of White Persons Communing at this Church, has been reduced this year by deaths, removals from the State, and into the country, and to St. Stephen's Chapel. Several have been added. The number of sittings in this Church is not as great as the need of them ; and the Vestry have been unable, although they have much desired it, to increase the number of free ones, and the accommodations for Coloured people. The whole Congregation of White people, as nearly as can be ascertained, is 1067. The people of Colour, are not in so great numbers attendant on public Worship, at this Church, as they would probably be, under other circumstances. The places in the Church, however, which they are permitted to occupy, are generally in use by them. Their number is not and cannot be with any exactness ascertained. The Ministers of the Church give them all due encouragement and attention ; and their character and conduct, as members of the Church, are generally good. A collection was had as usual at this Church, for the "Bishop's Common Fund," and its quota to this Fund was paid, agreeably to the plan proposed by the Convention. Other collections have been made at this Church, but they make no necessary matter of report to the Convention. The Sunday School of the Church is generally well attended, and its Superintendent and Teachers are entitled to the thanks of the Ministers and Congregation, for their kindness and assiduity. Teachers, however, are too few ; and the difficulty of obtaining as many as are wanted, is

a discouraging and mortifying fact. The course of instruction is that recommended by the "Protestant Episcopal General Sunday School Union." The Coloured School is chiefly superintended by the Ministers themselves. Their attention to it, cannot, however, be sufficiently given, and for want of other help, it is not as flourishing as it should be. The Sunday School Library, designed for the Teachers as well as the Children, consists of 240 volumes, and increases in usefulness and value. Sixty-eight Children, are members of the Juvenile Missionary Society. Lectures were read as usual twice a week during the season of Lent, and the Children were instructed in their Catechism by the Ministers, on every Sunday of Advent and Lent. The annual Confirmation for the Churches of the city, having been regularly appointed this year to be at St. Philip's Church, some young persons of St. Michael's Congregation were, in the absence of the Rector, carefully instructed in a manner preparatory to it, by the Assistant Minister.

St. Philip's Parish.

The Rev. Christopher E. Gadsden, D. D. Rector.

The Rev. Allston Gibbes, Assistant Minister.

Baptisms, Coloured Adults, 4, White Children, 44; Coloured Children, 41: Total 89. *Marriages*, 13 of White Persons, and 14 of Coloured: Total 27. *Burials*, 40 Whites, 18 Coloured: Total 58. *Communicants*, 319 Whites, about 200 Coloured: Total 519. *Non-Communicants*, 385; Coloured not known. *White Children under 14 years of age*, 418; Coloured Children not known. *Families*, 294 Whites; Coloured not known. *Children Catechised* 30 days, 108 Whites, 36 Coloured: Total 144. *Confirmed* by the Bishop, 10 Whites, 4 Coloured; Total 14. *Number of Teachers*, in the White Sunday School, 29, in the Coloured, 14: Total 37. *Number of Scholars*, 190 Whites, 102 Coloured: Total 292. *Public Worship* held on 52 Sundays, and 88 other days: whole number of times, 196.

Remarks—There are 163 Pews, of which 4 are occupied by the poor, and transient persons, and 12 are vacant. By our enumeration, made with some care, the whole number of white persons attached to the Congregation is 1122. An exact enumeration of the persons of colour we could not make, but estimate them to be about 350. The number of white children being 418, and the number catechised during the year only 108, it appears that all parents have not complied with the *Rubric* annexed to the Catechism in the Prayer Book, to which we beg leave to invite their attention. It is a cause of surprise and regret with us, that the number of the Confirmed has been only 14. The Lectures to the Candidates, and also the Lent Lectures, have been delivered as usual. The exercises of the Bible Class are continued, we regret to say, by but a few. For the prosperous condition of our Sunday Schools, we are chiefly indebted, under God, to the great experience of the Superintendent, seconded by the unwearied zeal of his worthy associates. Six of the Teachers belong to both Schools, therefore, their whole number is 37; of whom 9 have been Scholars; 10 became Teachers during the year, sixty-four of the Scholars sit in

pews with their Teachers, they having no relatives at this Church with whom they could sit. Of the 190 White Scholars, 98 became such, and only one has died, during the year. 39 are subscribers to the "Children's Magazine." Besides the books set forth by the General Sunday School Union, Blake's Biblical Reader is used. Nine Children selected from this School (six of whom continue) have been placed at a day-school, on the bounty mentioned in our last year's report.

In the School for Children of Colour, the greatest number who attended at one time is 102, but the occasional attendants are many more. 84 joined it during the year. It appears from the Books, that there have been since the Schools were first opened, of white Scholars 960, and of coloured 701; total 1661. The record of white Scholars begins May 1820, and for the coloured, June 1824.

The Parish Library, to which the Sunday School Children, and any Member of the Congregation who pays annually one dollar, have access, was opened in July last with 80 volumes and 50 tracts, and has now 265 volumes and 135 tracts.

The nett income of the "Gregorie Society," arising from contributions, \$39.50; and from the sale of fancy work, \$100.37½; in all \$139.87½, has been, or will be, appropriated to pious and charitable uses. The contributions have more than covered the cost of the materials. The Female, Bible, Prayer Book and Tract Society, about half the Members of which are of St. Philip's Congregation, has distributed during the year, 101 Bibles, 103 Prayer Books, and 2218 Tracts. The Juvenile Society has 162 annual members, and 10 life members, of whom 61 annual, and 4 life members are of this Congregation.

Sermons have been preached, and collections made, during the year, in aid of the Society for the Advancement of Christianity in South-Carolina; the Society for the Relief of the Widows and Orphans of the Clergy; and the Charleston Bible Society. The Sermon in aid of the Bishop's Fund will be preached, and the quota of this Church to that fund will, we trust, be paid.

St. Paul's Church, Radcliffeborough.

The Rev. Christian Hanckel, Rector.

Baptisms, One White and 1 Coloured Adult; 15 White and 4 Coloured Children: Total 21. *Marriages*, 6 White and 2 Coloured: Total 8. *Burials*, 18 Whites, and 2 Coloured persons: Total 20. *Communicants*, 264 Whites, 17 Coloured: Total 281. *Non-Communicants*, 545 Whites, 72 Coloured: Total 617. *Children under 14 years of age*, 389 Whites, 35 Coloured: Total 424. *Families*, 254 Whites, 19 Coloured: Total 273. *Children Catechised* ten days, in Lent and Advent, about 80 White, and about 10 Coloured: Total 90. *Confirmed by the Bishop*, 1. *Number of Teachers* in the Sunday School, 19. *Public Worship* performed on 52 Sundays, and on the Festivals and Fasts. 31

Remarks—Of the Burials, 6 were from the Orphan House, and one was a stranger. The Rector regrets that he cannot give an accurate

return of the Children in the Sunday School. Several of the Teachers are still in the country, and the Register cannot be gotten out of the hands of the late Superintendent. The number of Scholars returned by the Teachers in town, as regular attendants, is one hundred. The course of instruction is principally that recommended by the Sunday School Union Society of the Church.

Prince George's Parish, Winyaw.

The Rev. Paul Trapier Keith, Rector.

Baptisms, White Children, 8; Coloured, 2: Total 10. *Marriages*, 4. *Burials*, 18. *White Communicants*, 56; Coloured, 12: Total 68. *Non-Communicants*, 99. *Children under 14 years of age*, 58. *Families*, 56. *Children catechised* on 10 days, 22. *Confirmed* by the Bishop, 15. Public Worship performed at the Church in Georgetown, on 29 Sundays, and about 30 other days; and on North Island, on 17 Sundays. Whole number of times, 76.

Remarks—This Congregation has increased within the year, by the addition of two families to its former number, while the number of Communicants continues nearly the same; two having died, and one removed, and two being added. The Sermon on the nature and duties of the Episcopal Office, as required by the Canon, has been preached.

St. Helena Parish, Beaufort.

The Rev. Joseph R. Walker, Rector.

Baptisms, White Adults, 2; Coloured, 1. White Children, 15: Total 18. *Marriages*, 7. *Burials*, 6. *Communicants*, 74 Whites, 3 Coloured: Total 77. *Non-Communicants*, 84 Whites. *Children under 14 years of age*, 154. *Families*, 57. *Confirmed* by the Bishop, 5. *Number of Teachers* in the Sunday School, 7; *Number of Scholars*, 54. *Public Worship* performed on 52 Sundays, and 112 other days: whole number of times, 216.

Remarks—During the last summer, by the liberal subscription of the Congregation, the Galleries of the Church, which were of an inconvenient and unseemly height, have been lowered; and the pews, (the rent of which is at the discretion of the Wardens accommodated to the circumstances of the applicants) are fast letting. It is contemplated by the Vestry, to erect a second gallery (over the Organ) for the coloured people.

The formation of a Library by donations, but chiefly from the Communion alms not otherwise called for, was lately began by the Rector, and already numbers 155 volumes; calculated to promote an enlightened attachment to the Church, and the growth of spiritual and evangelical piety towards God. The manner in which this Library is conducted will be best seen by its first and third regulations: "None but Communicants of this Church are allowed to take books from this Library; but *communicants* on their own responsibility *as such*, may lend them to those who are *not communicants*. The Rector of the

Church will superintend generally the concerns of the Library ; but will not attend to the delivery, or the return of books. Every *communicant* will consider himself as invested with the *privilege* and *responsibility* of a Librarian, and will take out and return the books, either by his own hands, or those of a fellow-communicant, but never by those of a servant. The Library will be opened on every occasion of public worship, 15 minutes before and after service."

In addition to the above, a considerable Library exists and is gradually increasing for the use of the Sunday School Scholars. The books of both these Libraries are read with avidity ; and there is every reason to believe the effect will be eminently and extensively beneficial.

St. John's Parish, Berkley.

The Rev. John Jacob Tschudy, Rector.

Baptisms—Coloured Adults, 2, and 1 White Child : Total 3. *Marriage*, 1. *Burials*, 2. *Communicants*, 22 Whites and 22 Coloured : Total 44. *Non-Communicants*, 39. *Children under 14 years of age*, 36. *Families*, 29. Public worship performed at St. John's Church, on 13 Sundays, and on 1 other day ; at Strawberry Chapel, on 13 Sundays, and on 1 other day : and at Cordesville, on 26 Sundays : whole number of times, 54.

Remarks—During the year, one new White, and 10 new Coloured Communicants, have been added. A Sermon was preached upon the nature and duties of the Episcopal Office, and the correlative duties of the members of the Church.

St. John's Parish, Colleton.

The Rev. Thomas House Taylor, Rector.

Baptisms—Coloured Adults, 10 ; White Children, 4 : Total 14. *Burials*, White persons, 4, Coloured, 1 : Total 5. *Communicants*, 22 Whites, 39 Coloured : Total 61. *Non-Communicants*, 58. *Children under 14 years of age*, 84. *Families*, 35. Public Worship performed on 30 Sundays and 2 other days : whole number of times, 32.

Remarks—This Parish continues in its usual flourishing and wholesome condition. The Vestry are now engaged in increasing the accommodations in the Church by an additional number of pews. And they have it in contemplation, at no distant day to enlarge the building. The continual increase of coloured communicants, is a source of grateful joy. The quota of this Parish to the Bishop's Common Fund has been paid.

Christ Church Parish.

The Rev. Andrew Fowler, Minister.

Baptisms—One White, and 1 Coloured Child : Total 2. *Communicants*, 5 Whites, and 25 Coloured persons. *Children under 14 years of age*, 18. *Families*, 11. Public Worship is performed every Lord's day in the Church.

Remarks—It is a difficult matter to give an exact account of the state of this Parish. I found it in an expiring struggle, and it is but a little better now. We have, indeed, a few more people to attend our public services this year, than we had the last. Where a Clergyman has to stand alone, it is difficult to make much progress in collecting members to our Communion. I have always found it easier to gather a Congregation among entire strangers to our religion, than to attempt to resuscitate one in a Parish that has fallen off, and degenerated from its pristine love of our doctrine and discipline.

I cannot learn that the Vestry of this Parish, has ever once met in three years. Their funds, however, are well managed by an individual, and accumulating, as they use none of the interest money.

It is a misfortune, that we have neither a glebe, nor a parsonage, and the Minister must accommodate himself as to residence as well as he can. A love to my Church, and a desire not to be idle, are the only inducements that have fixed me here.

To conclude. I have only to add, that the Members of my own Congregation are too inactive and lukewarm, and that those unfriendly to our institutions are too energetic and strong, after all, for a Clergyman to do much in this Parish under his present circumstances.

St. Paul's Parish.

The Rev. Philip Gadsden, Deacon, Minister.

Baptisms—One Coloured Adult, and 4 White Children ; Total 5. *Communicants*, 5 White, and 1 Coloured : Total 6. *Non-Communicants*, 30 Whites, 20 Coloured : Total 50. *Children under 14 years of age*, 26. *Families*, 15. Public Worship held on 26 Sundays, and on three other days : whole number of times, 29.

Remarks—The Minister of St. Paul's deeply regrets, that he has it not in his power to report more favourably of his Parish. It may be said at present to be rather in a languishing state. Its numbers are decreasing continually from peculiar circumstances.

In the Village of Summerville, to which the inhabitants of St. Paul's resort during the sickly season, together with others in its immediate vicinity, there is a brighter prospect of usefulness opened. The Congregation is much larger, and better opportunities are afforded them of attending regularly the services of the sanctuary.

It is contemplated erecting here very soon, an Episcopal Church, the want of which hitherto has subjected us to many and great inconveniences. To this worthy object our brethren in Charleston particularly, have contributed with others very liberally and cheerfully. We trust they were not regardless at the time, considering the pressing and important nature of our call upon them, of the inspired precept : "as we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." It is expected that the corner stone of the Church will be laid sometime in the month of February, and the building be ready for Consecration and use by the 1st of June, when the inhabitants usually move into the Village. Service was held here during the last year from the latter end of June to the lat-

ter end of October; about 17 Sundays both morning and afternoon. Families attending service, 20. Communicants, 12. Non-Communicants, 70. Children under 14 years of age, 33. The duty of catechising the young, was omitted this summer, solely on account of its impracticability under the then existing circumstances. It is hoped, that the obstacles in the way of its performance may be removed, when the contemplated object of building a Church, shall have been accomplished. The quota of St. Paul's Parish to the Bishop's Fund for the last year has been paid.

St. Bartholomew's Parish.

The Rev. Francis P. Delevaux, Rector.

Baptisms, 3 White Children. *Marriages*, 2. *Burials*, 4. *White Communicants*, 30: Coloured, about 10: Total 40. Children catechised from June to November on Sundays. Number of *Teachers* in the Sunday School, 4; number of *Scholars*, 20. Hymns, Scripture, and the larger and smaller Expositions of the Catechism. Public Worship performed at Ashepoo, 18 Sundays, number of other days 2; at Pon Pon, 8; at Walterborough, twice on 24 Sundays, and 19 other days: whole number of times, 94.

St. Luke's Parish.

The Rev. Thomas John Young, Rector.

Baptisms—White Adults, 2; Coloured, 1; White Children 19, Coloured, 3: Total 25. *Marriages*, 6. *Burials*, White, 7, Coloured, 1: Total 8. *Communicants*, 27 White, 5 Coloured, Total 32. *Non-Communicants*, 68. *Children under 14 years of age*, 57. *Families*, 39 White, 4 Coloured: Total 43. *Confirmed by the Bishop*, 1. Number of *Teachers* in the Sunday School, 15; number of *Scholars*, 70. Public Worship performed at St. Luke's on 19 Sundays; at Grahamville on 16, and 25 other days; at Gillisonville on 5 Sundays; whole number of times, 65.

Remarks—The Church in this Parish continues to prosper, and by the blessing of God, is, I trust, now placed on a sure and permanent footing. During the past year, six persons have been added to the Communion, and five are preparing for Confirmation. One Communicant has removed from the Parish and State.

Eighteen hundred and fifty dollars have been subscribed for the erection, in our Pine-land settlement, of a Chapel of Ease to St. Luke's Church. To the liberality of our Brethren of Beaufort, we are indebted for \$150 of this sum. The Building, which is to be 45 by 30 feet, with a Porch and Vestry, has been commenced and will be ready for Consecration by the first of April.

A plain, though neat, service of Communion plate, consisting of 2 cups and 4 plates has been purchased.

The Sunday School was continued during the summer, and the Children occasionally catechised by the Rector. From circumstances, over which he could have no control, he was under the painful neces-

sity of relinquishing the Branch School referred to in his last report. About 20 of the neighbouring poor, have, however, resorted to the parent school. The Library consists at present of 105 volumes. The Bible Class was also continued during the summer.

The labours of the Rector in the neighbouring Parish having now come to a close, he hoped to be enabled to carry into effect the arrangements which he has made for the religious instruction of the coloured population of this Parish.

Parish of Edisto Island.

The Rev. Edward Thomas, Rector.

Baptisms—White Children, 7, Coloured, 1 : Total 8. *Marriages*, 3. *Burials*, 6. *Communicants*, 33 Whites, 10 Coloured : Total 43. *Non-Communicants*, 35. *Children under 14 years of age*, 94. *Families*, 23. *Children Catechised*, 38. *Confirmed* by the Bishop, 3. Number of *Teachers* in the Sunday School, 5 ; number of *Scholars*, 38. Public Worship held in Trinity Church, Edisto, on 28 Sundays, and on 2 other days ; at St. Stephen's Chapel, Edingsville, on 24 Sundays : whole number of times, 54.

Remarks—A Sermon was preached, according to the directions of the Canon, "on the nature and duties of the Episcopal Office ;" and also one on the subject of the Society for the Advancement of Christianity in South-Carolina. During the summer, a neat and commodious Vestry Room was added to the Chapel at Edingsville. In addition to the regular services, divine worship was held every Thursday afternoon in the Chapel at Edingsville, and a Lecture read. Three persons have been added to the Communion during the year. Of the families reported, 6 are residents only during the summer.

Church at Claremont.

The Rev. Augustus L. Converse, Rector.

Baptisms—Children, 2. *Marriage*, 1. *Communicants*, 27 Whites, 30 Coloured : Total 57. *Non-Communicants*, 38. *Children under 14 years of age*, 25. *Families*, 27.

Remarks—Divine Service has been held but 29 Sundays, and 2 other days during the past year, owing to my absence in the summer on a visit among my relatives at the North. My long absence from this Parish, will, I trust, be a sufficient reason for my not attending the present Convention. Some of the Ladies of this Congregation have recently engaged in the very laudable undertaking of painting (for the first time) the inside of Clarendon Church ; and our grateful acknowledgements are due to Governor Miller, for his liberal donation of \$100, for the purpose of painting the outside also.

St. Matthew's Parish.

The Rev. William S. Wilson, Rector.

Baptisms—White Adults, 3, Children, 9 : Total 13. *Burials*, 3. *Communicants*, 13. *Non-Communicants*, 16. *Children under 14 years of age*, 18. *Families*, 9. *Children Catechised*, 8.

Remarks—Divine Service has been performed at the Parish Church on 19 Sundays, as also on two other days, viz. Good-Friday, and Christmas-Day. At Totness, the Summer retreat of the Parishioners, divine service was held both morning and afternoon, on 20 Sundays.

The Sermon required by the Canon on the nature and duties of the Episcopal Office, has been preached, but no collection made in aid of the Bishop's Common Fund.

St. Mark's Parish, Clarendon.

The Rev. John W. Chanler, Rector.

We are happy to say, that, within the last 6 or 8 months, a new, and unexpected interest, in the concerns of this Church, has, through the blessing of God, been manifested; and it is now, humbly hoped, that we are about to be permanently, and prosperously established. By the exertions of one or two individuals, a plan has been devised for raising funds, for building a Parsonage. This has so far succeeded, as to authorize the commencement of a building; but a considerable addition to these means will be necessary to execute the designs of the Vestry. We are humbly looking to the Great Head of the Church, to put it into the hearts of those of the household of faith, to afford us assistance in this time of our distress, and need. We believe it is known to the Convention, and to the Diocese, that the Parsonage of St. Marks, Clarendon, has been destroyed by fire; and it is my duty to say, that the continuance of the ordinances of religion, in this Parish, depends on the rebuilding of the Parsonage. This Church has, also, sustained another great affliction in the death of the lamented Charles Richardson. Mr. Richardson, at his single expense, had erected a Chapel in the summer residence of the Congregation; and it is expected that this building will be ready for Consecration in the ensuing summer. The number of Families in this Congregation are 13 or 14; and there is a prospect of additional families. The number of grown persons, at present, about 50; of Children, about 25 or 30. The Children were catechised and instructed, during the summer months, to the number of 12 or 15, the last summer. Communicants 11. Marriage 1. Baptisms, 11; three of this number are adults, two of whom are females and one male. Deaths, 2.

St. Stephen's Parish; and the Chapels at the Black Oak, and the Rocks.

The Rev. David J. Campbell, Minister.

Baptisms—Children, 19. *Marriages*, 7. *Burials*, 11. *Communicants*, 60. *Families*, 50. Number of *Teachers* in the Sunday School, 3. Number of *Scholars*, 20. Public Worship held at the Rocks on 10 Sundays, and 1 other day; at the Black Oak on 10 Sundays, and 1 other day; at Pineville on 31 Sundays, and 1 other day: whole number of times, 54.

Remarks—Divine Service is held twice aday in the summer, and occasionally in the Spring, and once in the Winter. The duties of the

Sunday School were resumed in June, and suspended since November. The subjects of instruction are the Catechism, embracing the historical parts of the Bible, and questions on the collects, and memorizing of hymns. It was not in my power to officiate any where out of Pineville at any time of the last summer. The St. Stephen's Brick Church has been attended by fewer persons than usual this Winter. At the Churches within my charge, Public Worship is generally well attended, and every respect paid to the Ordinances. I have not ascertained the number of individuals, or of children under 14 years of age.

St. Thomas and St. Denis.

The Rev. Francis H. Rutledge, Rector.

Baptisms—White Adult, 1, Coloured, 3; White Children, 4: Total 8. *Marriages*, 3. *Burials*, 2. *Communicants*, 14 Whites, 15 Coloured: Total 29. *Non-Communicants*, 30 Whites, 110 Coloured: Total 140. *Children under 14 years of age*, 32. *Families*, 21. *Children Catechised* 12 days, 18. Public Worship held at the Parish Church on 18 Sundays, and on 3 other days; at Pompion Hill Chapel of Ease, on 10 Sundays; whole number of times, 31.

Remarks—The Chapel edifice which was reported at the last Convention to be in a state of delapidation, has since undergone considerable repairs; and it is believed will (through the zealous exertions of the Superintending Committee) be substantially completed early in the ensuing Spring. The same cause which precludes the possibility of organizing Sunday Schools in the other Country Parishes, may be assigned for the want of one in this. The Rector taking advantage of his connexion with the Parish School established under the Will of the late Richard Berresford, devotes, however, as much time to the catechetical instruction of his little charge, as is practicable. His attention has been likewise directed to the Coloured population, a considerable number of whom usually assemble for religious instruction immediately after divine service. The experiment thus partially made, warrants the belief that (with the divine blessing) the moral condition of this people may be greatly meliorated, and many an impoverished soul led to admire and adore the unsearchable riches of redeeming love.

St. James' Parish, Santee.

The Rev. William H. Mitchell, Rector.

Baptisms—Coloured Adults, 5; White Children, 10: Total 15. *Marriages*, 3. *Deaths*, 2.

Remarks—Divine Service is held twice on 26 Sundays; the afternoon service being devoted to the instruction of the coloured members of the Congregation. There has been an accession of two families to the Congregation since the report of the last year. In other respects, the state of the Parish is the same as reported the last year.

Grace Church, Sullivan's Island.

The Rev. Francis H. Rutledge, Rector.

Baptisms—Children, 4. *Marriages*, 4. *Burials*, 2. *Communicants*, 37 Whites, 8 Coloured: Total 45. *Non-Communicants*, 45 Whites, 12 Coloured: Total 57. *Families*, 35. *Children under 14 years of age*, 43. Public Worship performed on 21 Sundays, and on 1 other day: whole number of times, 43.

Remarks—The Congregation at Moultrieville, being made up chiefly of worshippers from the several Churches in the city, (who resort hither for health, during the summer months) cannot in point of numbers be definitively ascertained; some families sojourning a shorter, others a longer period, according as circumstances may require. Among other things, it was peculiarly gratifying to my feelings to notice the respectful observance of the Lord's day, by the United States Troops garrisoned at Fort Moultrie, under the command of Major Heileman. A detachment from which corps occupied the seats prepared for their accommodation, regularly. This arrangement, at the same time that it reflects credit on the individual vested in the command of the station, (with whom it originated,) exhibits an example which, like so many voices speaking from heaven, calls upon all others holding high and responsible offices: "Go and do thou likewise." A discourse "on the nature and duties of the Episcopal Office," has been preached as required by the Canon; a Sermon exhibiting the claims of the "Protestant Episcopal Society for the Advancement of Christianity in South-Carolina," on the attention and liberality of the members of our Communion, has also been delivered, and a collection made at the time by the Vestry, in aid of the funds.

St. Andrew's Parish.

The Rev. Paul Trapier, Deacon, Minister.

Communicants, 10. *Non-Communicants*, 47. *Children under 14 years of age*, 23. *Families*, 20. Public Worship held on 8 Sundays, and on 1 other day: whole number of times, 9.

Remarks—This Parish had until last November (when the present Minister took charge of it) been for some years only occasionally supplied with the services of a Clergyman. The Church was nearly in ruins, but through the unaided exertions of the Parishioners is now in complete repair. Of the white persons, a large proportion regularly attend public worship, and take an encouraging interest in the welfare of the Church. The Parish, however, being near Charleston, many of its inhabitants reside in the city during the greater part of the winter, and are connected also with our City Churches, and some of them with those of other denominations of Christians. Public Worship is held *once* on Sunday, and the Lord's Supper has been administered *once*. The distance of the dwellings of most of the Congregation from the Church, has hitherto made it apparently impracticable to catechise the Children, or organize a Sunday School; but it is hoped that in the Spring of the year, the former of these objects will be ac-

complied. About 150 Coloured persons can be accommodated in the seats allotted to them, and about half of that number is generally present on Sunday. They are taught orally after service, and those who wish to be admitted to the Communion are instructed also before service, but it has not yet been ascertained, that any are properly prepared for the reception of either Sacrament.

St. David's Parish, Cheraw.

The Rev. Alexander W. Marshall, Deacon, Minister.

Baptisms—White Children, 2 ; Coloured, 14 : Total 16. *Marriages*, 2. *Burials*, 7. *Communicants*, 15 Whites, 2 Coloured : Total 17. *Non-Communicants*, 53. *Children under 14 years of age*, 19. *Families*, 14. *Confirmed by the Bishop*, 8 Whites, 1 Coloured : Total 9. Number of *Teachers* in the Sunday School, 5 ; number of *Scholars*, 8 Whites, 50 Coloured : Total 58. Public Worship held on 43 Sundays, and 2 other days : whole number of times, 45.

Remarks—The friends of the Church in this Parish, have every reason to believe, that its prospects are much more flattering than they have yet been. It is expected, that there will be an increase of Episcopalians, by the addition of several families, which are about to remove to Cheraw. In consequence of the distance of many Children from the Church, it has been inconvenient to catechise them at regularly stated periods. Those who attend the Sunday Schools have been catechised. The Books furnished by the General Sunday School Union of our Church, have been used in our School, and are very much approved of.

St. Paul's Church, Pendleton.

The Rev. Rodolphus Dickinson, Rector.

Communicants, 16. *Non-Communicants*, 122. *Families*, 31. Public Worship held on Sundays, 61 times, and on 2 other days : whole number of times, 63.

Remarks—The number of this Parish is gradually increasing ; its general situation prosperous ; and in many respects it presents the example of a religious society worthy of imitation.

Prince William's Parish.

The Rev. Thomas John Young, Minister.

Baptisms—Five Children. *Burials*, 2 Adults, and 2 Infants : Total 4. *Communicants*, 18. One removed by death, and 3 added to the Communion. Communion administered 4 times. *Non-Communicants*, 41. *Children under 14*, about 40. *Families*, 23. *Confirmed by the Bishop*, 2

Remarks—Divine Service was performed on the 1st and third Sundays in each month during the Winter, and for some time during the Summer, on the 1st and 3rd Thursdays in each month. The engagement with the Vestry of St. Luke's Parish not allowing, at that sea-

son, a Sunday to Prince William's. In his last report, the Minister of the Parish expressed the hope, that the Vestry would be "able, the present year, to engage a Minister to give them the whole of his time;" but the necessary exertions for obtaining this desirable end, not having been made, he was induced, from the destitute condition of the Parish, to continue his services among them for another year. On the third of the next month, his engagement terminates; after which time, his labours will be confined to the Parish of St. Luke. The Vestry are now making exertions to obtain a Minister. A laudable zeal has succeeded to the lukewarmness which formerly prevailed. A salary of \$800 has been raised; a Parsonage procured, and every necessary arrangement made to promote the temporal comfort of their Minister.

The great extent of country over which his Congregation is scattered, (the two extremities of his Parish being 50 miles distant from each other, and three of the Churches in which he preaches, being upwards of 20 miles from his residence,) has prevented him from affording that "fire-side instruction" to his people, which he deems so necessary to their spiritual welfare, and that of the Church. In the discharge of his parochial duty, during the last year, he travelled nearly 5000 miles. No catechetical instruction has been given, and no Sunday School established, from the same cause assigned in the last report.

Christ Church, Greenville.

The Rev. Patrick H. Folker, Rector.

Baptisms—White Children, 4. *Burial*, 1. *Communicants*, 10. *Non-Communicants*, 41 Whites, 4 Coloured: Total 45. *Children under 14 years of age*, 32. *Families*, 14 White, 1 Coloured: Total 15. *Teachers in the Sunday School*, 3; *Scholars*, 16.

Remarks—Divine Service is held twice on every Sunday during the Summer and Fall months, and once a day during the rest of the year; catechetical instruction being substituted in lieu of the afternoon service. The Congregation consisted the last summer of 21 Families; 7 of these belonged to other Parishes. The Church still remains unfinished. Between three and four hundred dollars, is all that is wanted to enable us to make it a neat and substantial edifice for the worship of Almighty God. Through the friendly exertions of the Hon. Thomas S. Grimké, a part of this amount has been already collected. His kindness will be duly felt and acknowledged by the Church. The difficulties which presented themselves in the formation of the Church here, have, through the blessing of God, ceased: and there is evidently an increasing esteem for the peculiar doctrines and distinctive character of our beloved Church, and an affection and reverence for her beautiful and devotional forms of worship.

St. Stephen's Chapel, Charleston.

The Rev. Edward Phillips, Domestic Missionary, Minister.

Baptisms—White Adults, 3; Coloured, 3; White Children, 29; Coloured, 10: Total 45. *Marriages*, 8 Whites, 1 Coloured: Total 9.

Burials, 13 Whites, 4 Coloured : Total 17. *Communicants*, 50 Whites, 4 Coloured : Total 54. *Non-Communicants*, 250 Whites, 50 Coloured : Total 300. *Children under 14 years of age*, 50 Whites, 30 Coloured : Total 80. *Families*, 35. *Children Catechised 9 days*, 50. *Confirmed by the Bishop*, 2. *Number of Teachers in the Sunday School*, 12. *Number of Scholars*, 120 Whites, 30 Coloured : Total 150. *Public Worship held on 52 Sundays*, and 54 other days : whole number of times, 162.

Remarks—The Congregation attached to St. Stephen's Chapel, is as numerous as has, hitherto, been reported. Vacancies, occasioned by death, or removal of Communicants, have been supplied by others : and in this way, the usual estimate of them is preserved. No other important change has taken place within the past year. The late Mr. Kohne's very liberal bequest of \$10,000, will, at some future period, remove every pecuniary embarrassment from the Domestic Missionary Institution. At present, the Chapel stands indebted \$300; and is not provided with a Burial Ground. [The seats in St. Stephen's Chapel are free.]*

The Rev. Dr. Gadsden asked leave for the Committee on the General Theological Seminary, to retire, in order to prepare their Report. Leave was granted.

The Treasurer of the "Protestant Episcopal Society for the Advancement of Christianity" in South-Carolina, laid on the Secretary's table, the book of the Trust Funds, for the inspection of the Delegates concerned.

The Annual Report of the "Protestant Episcopal Society for the Advancement of Christianity in South-Carolina," in relation to the Funds committed to them in Trust by the Convention, was read, and is as follows :

The Board of Trustees of the "Protestant Episcopal Society for the Advancement of Christianity in South-Carolina," submit their Report on the "Bishop's Permanent" and "Common Funds."

From the statement of the Permanent Fund for the past year, at folio 17, of the book containing the Society's trust accounts, it will be seen, that on the 26th of January, 1830, B. D. Roper, Esq. the execu-

* The following is the aggregate of the Parochial Reports received, for the year ending, December 31, 1829:

	Total;
Baptisms—{ White Adults, 15; Coloured, do. 32 : Total Adults, 47.	} 394
{ White Children, 253; Coloured do. 94 : Total Children, 347.	
Marriages of White Persons, 79; of Coloured do. 34 : Total	113
Burials of White Persons, 171; of Coloured do. 28 : Total	199
Communicants, White Persons, 1490; Coloured do. 521 : Total	2011
Non-Communicants, White Persons, 2937; Coloured do. 218 : Total	3155
White Children under 14 years of age,	2004
Confirmed by the Bishop (taken from the Bishop's Address)	64
Sunday Schools—{ White Teachers,	132
{ White Scholars, 744; Coloured do. 212 : Total	956
White Families,	1390

tor of Mrs. Catharine Rush, of this city, paid to the Treasurer \$200, the balance of a legacy of \$500, bequeathed by that lady to this fund; and that the following subscriptions have been received during the year; viz. Rev. Mr. Tschudy, \$30: the late Gen. Thomas Pinckney, \$50; T. Gadsden, \$10. The remaining credits, are for dividends received since the date of the last account, amounting to \$588.25, of which sum, \$441.18 $\frac{3}{4}$, have been carried to the credit of the "Common Fund," in pursuance of the resolution of the Convention of the 20th of February, 1818.

At the date of the last account, there was a balance \$81.68 $\frac{1}{4}$ in favour of this fund.

The investments for it, since the last sitting of the Convention, amounts to \$461.25, this sum, with the proportion of income transferred to the Common Fund, and Treasurer's commissions, compose the debtor side of the statement, and leave a balance of \$20.83 $\frac{1}{2}$ in favour of the Fund. The Capital of the Permanent Fund, estimated at its cost, now amounts \$10,088.25.

From a statement of the Common Fund, at folio 50, it will appear, that the sum of \$1236.86, which was at the credit of this fund on the 27th of February, 1829, has been appropriated in the following manner; viz. \$1200 paid to St. Michael's Church, as the salary of the Assistant Minister, for the year which ended on the 1st of March, 1829, leaving a balance of \$36.86. The debt due to St. Michael's Church on the 10th of March, 1828, was \$715.15.

The receipts for the Common Fund during the year ending in February, 1830, will be found at folio 49-50, and are as follows:

1829, Feb. 10, St. Philip's Church,	-	-	-	-	-	\$250
“ 18, St. Michael's Church,	-	-	-	-	-	350
“ 19, St. John's, Colleton,	-	-	-	-	-	50
“ 19, St. Paul's, Stono,	-	-	-	-	-	10
“ 19, Prince George, Winyaw,	-	-	-	-	-	75
“ 19, Trinity Church, Edisto,	-	-	-	-	-	40
“ 27. St. Paul's Church, Radcliffeborough,	-	-	-	-	-	51 75
“ 27, St. Mark's, Clarendon,	-	-	-	-	-	6 50
						<hr/>
						\$833 25
						<hr/>
1830, Feb. 17, St. Luke's, by the hands of Mr. Heyward,	}					50
for the year ending in February, 1830,						
received since the report was made up,						
						<hr/>
						\$883 25

Signed in behalf of the Board,

N. BOWEN.

Ex-officio President of the Protestant Episcopal Society for the Advancement of Christianity in South-Carolina.

On motion of the Rev. Mr. Gervais, it was Resolved, that the Parochial Clergy in this Diocese, and the Lay-Delegates of the several

Parishes, be requested to recommend to the patronage of their Congregations, the "Episcopal Society of South-Carolina," having for its object the increase of the "Bishop's Permanent Fund."

On motion of Mr. Alexander, it was *Resolved*, that the Treasurer of the Protestant Episcopal Society be requested to lay before the Convention, the names of the several Parishes which have not paid their contribution to the "Bishop's Common Fund," pursuant to the recommendation of the Convention of 1824. Whereupon the Treasurer read from his books, the names of such Parishes as have not complied with the said recommendation of the Convention.

On motion of Mr. Heyward, it was *Resolved*, that the annual contribution of St. Luke's Parish, to the "Bishop's Common Fund," be reduced to *thirty dollars*.

On motion of Mr. Gadsden, the annual contribution of Grace Church, Sullivan's Island, to the same fund, was reduced to *fifteen dollars*, and the arrears of said Church were relinquished; and on motion of Mr. Edwards, the annual contribution of St. James', Goose Creek, to the same fund, was reduced to *ten dollars*; and on motion of the Rev. Mr. Chanler, the annual contribution of St. Mark's, Clarendon, to the same fund, was reduced to *ten dollars*; and, on motion of Mr. Rose, the annual contribution of St. Thomas and St. Denis, to the same fund, was reduced to *twenty dollars*; and that *one hundred dollars* be received in full for the arrears which are now due by the said Parish; and on motion of the Rev. Mr. Fowler, the annual contribution of Christ Church Parish, to the same fund, was reduced to *five dollars*.

On motion of Mr. Alexander, it was *Resolved*, that the Treasurer of the "Protestant Episcopal Society for the Advancement of Christianity in South-Carolina," be requested to address circular letters to the several Parishes which are in arrears to the Bishop's Common Fund, respectfully requesting their compliance with the recommendation of the Convention of 1824.

On motion of Mr. Heyward, it was *Resolved*, that the Secretary of the Convention do state in his annual summons' to the different Parishes, the quota of such Parishes to the "Bishop's Common Fund."

The following Resolution was moved by Mr. Fuller: Whereas in different portions of this Diocese, some doubts seem to exist, as to the right of a Vestry to control a Pastor in any of the spiritual functions of his office: and Whereas, all such doubts must tend to interrupt the peace and harmony of the Church: for the purpose, therefore, of correctly ascertaining, and clearly defining the duty and authority of a Vestry in this respect: *Resolved*, that it be referred to a Committee of ———, to be named by the President, to examine and report to this Convention at its next sitting, how far the nature and constitution of the Protestant Episcopal Church of America, justify the interference of the Vestry, with such rules and regulations as the Pastor of that Church may see fit to adopt in the discharge of his spiritual duties.

The question being taken on the adoption of this resolution, it was lost.

The Rev. Dr. Gadsden from the Committee on the General Theological Seminary, made the following Report :

The Committee on the General Theological Seminary, to whom was referred so much of the Bishop's Address, as relates to that important institution, respectfully report as follows :

On the arrears of the General Fund, there has been received:

Rev. Mr. Van Pelt's subscription in full,	-	-	\$30
Rev. Mr. F. Rutledge's, do. do.	-	-	20
Estate of Rev. Mr. Osborne, do. do.	-	-	20

\$70

Commissions on \$40 of above, paid to the agent, }	2	40
at 6 per cent, - - - - }		

\$67 60

This sum has been deposited in the United States' Bank, to the credit of Isaac Laurence, Esq.

On the arrears of the Building Fund, there has been received:

St. John's Berkley, quota in full,	-	-	-	\$55
St. James', Goose-Creek, do. -	-	-	-	20
St. Andrew's, do. -	-	-	-	10

\$85

This sum is deposited in the United States' Bank, to the credit of Isaac Laurence, Esq.

It is believed that a larger amount would have been paid in, but for the mistaken opinion, that the Seminary is placed beyond want, by the late munificent legacy of Mr. Kohne. But as this legacy is not yet available, the income of the Seminary is inadequate to its expenses, by the amount of \$1235.18

In the view of this state of things, it is reasonably hoped that the Parishes hereinafter named, will pay their quota as soon as possible:

St. Paul's, Radcliffeborough, whole quota due,	\$160
Edisto. do. -	55
All-Saints, Waccamaw, do. -	55
Prince George, Winyaw, do. -	83
Beaufort, do. -	55
St. Mark's, Williamsburgh, do. -	10
Trinity Church, Columbia, do. -	30
St. Mark's, Clarendon, do. -	20
Christ Church, do. -	10
St. James', Santee, do. -	33
St. Bartholomew's, do. -	55
St. Matthew's, do. -	20
Greenville, do. -	10
Prince William's, do. -	15
St. Stephen's, do. -	30

The Churches at the Rocks & Black Oak & St. John's 30

It appears fifteen Parishes have paid, and sixteen have not.

There has been paid this year,	-	-	-	\$85
Reported last year as paid,	-	-	-	960 74

Total paid,	-	-	-	-	-	1045 74
Due to this fund,	-	-	-	-	-	604 26

Amount of the quota of this Diocese,*	-	-	1650
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The state of the "Bishop Bowen's Scholarship," which is under the care of this Convention, and held in trust by the "Society for the Advancement of Christianity in South-Carolina," is as follows :

Received during the year, from arrears,	-	-	\$40
From dividends on Bank Stock,	-	-	94 50

134 50

Deduct Treasurer's commissions,	-	-	8 72
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Total added to the fund,	-	-	-	125 78
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Amount reported to last Convention,	-	-	-	1551 57
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Present amount of this fund,	-	-	-	1677 35
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Invested in 9 United States' Bank Shares, and 21 } Planters' & Mechanics' Bank Shares, which cost }				1687 25
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Balance due the Treasurer,	-	-	-	\$9 90
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The Committee appointed at the last Convention to act in relation to this fund, have taken some measures for its increase, but with what success we are not informed.

The state of the "Bishop Dehon's Scholarship," which was placed by its founders, under the care of the Bishop and the Rectors of St. Paul's and St. Philip's, is as follows :

Invested,	-	-	-	-	-	\$3699 18
Cash to be invested,	-	-	-	-	-	28

Present amount of the fund,	-	-	-	-	3727 18
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Amount reported to last Convention,†	-	-	3567 68
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Increase, there being no beneficiary this year,	-	\$159 50
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In reviewing the state of the Seminary, we have noticed with surprise and regret, the very small number of students. It is true, the whole number of Candidates, as reported to our last General Convention, was only 63. Yet less than half of this number are members of the institution which the Church at so much cost, has reared for the special benefit of her "Candidates for Orders."

If this state of things results from an insensibility on the part of Candidates, or their advisers, to the unequalled advantages for improve-

* See the Journal for 1827, p. 27.

† See Journal for 1829, p. 35.

ment which our Seminary affords, the fact may well excite our wonder. But it is still more to be lamented, if the cause be their having their attention diverted to other Seminaries, the founding of which, in the view of your Committee, may endanger the peace of our Church, and the expediency of which may well be questioned, considering the limited number of candidates, scarcely enough for a single Seminary, and the present alarming deficiency of Ministers, none of whom can be spared for any undertaking not absolutely necessary. In dispensing the resources of the Church whether of talent, learning, zeal, or money, the strictest economy, it seems to us, ought to be observed, as our true policy and a solemn duty.

At the annual meeting of the Board of Trustees, on the 23d of June, the following preamble and resolutions were passed:

“Whereas, the available funds of the Seminary are insufficient to meet its annual expenditure, and will be so until the munificent bequest of Mr. Kohne, and other contingent funds, become available: and it is improper and inexpedient to encroach upon the vested permanent fund, or to anticipate the bequest above referred to, or any other contingent or expected funds; therefore, *Resolved*, that it be recommended to the Parochial Clergy of the Church, to have collections made in their respective Churches, on some Sunday before the first of June, 1830, for the purpose of supplying the said deficiency.”

“The faculty reported, that the Sunday services and administration of the Communion, in the Chapel, have continued regularly through the year; and the Sunday School, consisting of upwards of 200 Scholars, continues in very successful operation.”

On this occasion, testimonials were given to 8 Young Men who had completed the course of studies, one of whom was of this Diocese. Most, if not all of these have since been admitted to the Holy Order of Deacons. At the commencement, as usual, the Right Rev. Dr. White, delivered a highly interesting and useful address.

In the week preceeding the meeting of the General Convention, in August, there was a meeting of the Trustees, at which it was *Resolved*, to shorten the period of the annual vacation. In their report to the Convention, they state that—“Since the establishment of the Seminary in 1817, one hundred and nine young gentlemen, including the present students, have entered it. The present number of alumni is 34, among whom the Faculty derive great satisfaction in recognizing some of the most valuable and efficient Clergymen of our Church.

“The disproportion between the alumni, that is, those who have completed the Seminary course, and received its honours, and those who have, at various times, been connected with it, is to be accounted for in two ways: In the first place, it was several years after the commencement of the operations of the Seminary before they were reduced to their present regular system, and commencements were held; and secondly, for want of a proper number of scholarships, and other means of aiding young men in their support while engaging in a course of study which leaves little time at their disposal, many have been obliged to leave the Seminary. This evil, it is hoped, will be removed by the liberality of the Church, and encouragement is found in the fact, that

the board at the Seminary, including washing, is less than two dollars per week.

"But one death has occurred among the Students since the removal of the Seminary to New-York in 1822; and none since its location in the present building.

"The cost of the Seminary Buildings and Furniture, together with the expense of leveling the adjoining ground, amounts to the sum of \$33,520.

"The Library has received many valuable additions since the last meeting of the General Convention; the present number of volumes contained in it is, 3481, viz. 750 folios, 600 quartos, 2181 octavos, and under. The Seminary Building is now entirely completed. It is erected in Greenwich, upon land given to the institution by Clement C. Moore, Esq.; and is 104 feet in length, and 52 feet in depth. It is provided with accommodations for two Professors, and for boarding and lodging forty Students, and also with a Library, which, for want of a Chapel, is also used for that purpose."

In conclusion, the Committee propose the adoption of the following Resolutions :

1. That it be recommended to the Parishes which have not yet paid their quota to the "Building Fund," to have Sermons and Collections in aid of the important purpose.

2. That the Standing Committee, with the approbation of the Bishop of the Diocese, are hereby requested to appoint an Agent or Agents, whose duty shall be to procure from the members of those Churches which have not yet paid the amount of their quota.

3. That the Hon. Thomas S. Grimke, Mr. Samuel Wragg, and Mr. James Jervey, the Committee on the "Bishop Bowen's Scholarship," heretofore appointed, are hereby requested to continue their efforts for the increase of the same, that all monies received by them to be paid over to the Treasurer of the "Society for the Advancement of Christianity in South-Carolina," which Society is hereby requested to continue to act as Trustees of the said fund, and that the Committee be authorized to add to their number if they deem it expedient.

On motion, the Report was accepted, and the Resolutions therein offered were agreed to.

On motion, ordered, that the Resolution on the 9th page of the last Journal, and the proposed amendment to the Constitution, on the 37th page, which were both referred to the present Convention, do lay over for the consideration of the next Convention.

On motion of Major Wragg, the Convention adjourned until to-morrow morning, at half past 10 o'clock.

Friday, February 19th, 1830.

The Convention met according to adjournment. Morning Prayer was read by the Rev. Alexander W. Marshall, Minister of St. David's Parish, Cheraw.

The proceedings of yesterday were read.

The following Lay-Delegates, whose certificates of appointment were yesterday read and approved, appeared and took their seats, viz. The Hon. Judge Huger, and James L. Petigru, from Grace Church, Sullivan's Island.

The following Lay-Delegates attended and presented certificates of their appointment, which being severally read and approved, they took their seats accordingly, viz. Benjamin F. Trapier, from Prince George, Winyaw; Samuel Venning, from Christ Church Parish.

The Hon. Judge Huger, in behalf of the "Episcopal Society of South-Carolina," made the following Report:

The Board of Trustees appointed by the Episcopal Society of South-Carolina, beg leave to submit to the Convention a report of their proceedings, in conformity to the fourth Article of their Constitution, which declares that, "the Board shall report annually its progress to the Convention."

The Episcopal Society was organized in conformity to a recommendation of the Convention at its last sitting: Their object, as will appear by a reference to its Constitution, (a copy of which is submitted)* is, to increase the Bishop's Permanent Fund.

*CONSTITUTION OF THE EPISCOPAL SOCIETY.

ARTICLE I.—The name of the Society shall be the *Episcopal Society of South-Carolina*.

ARTICLE II.—*Object*.—The object of this Society shall be to increase the Bishop's Permanent Fund.

ARTICLE III.—*Officers*.—The affairs of the Society shall be administered by a Board of Trustees, consisting of a President, two Vice-Presidents, a Recording and Corresponding Secretary, a Treasurer, and fifty other Members. Seven of whom shall be a quorum to transact business.

ARTICLE IV.—*Duties of the Board*.—Each Member of the Board, as well as the Officers, shall endeavour to procure subscribers, and shall collect and pay over the amount of their subscriptions to the Treasurer, once in every year.

The Board shall meet twice every year; the Monday preceding the meeting of the Convention, and the fourth Monday of July succeeding.

All vacancies shall be filled by the Board.

The Board shall report annually, its progress to the Convention.

The Board may call a meeting of the Society whenever it may be necessary.

ARTICLE V.—The Treasurer shall take care of the Funds, and invest them under the direction of the Board.

ARTICLE VI.—*Membership*.—Any person by paying one dollar annually, shall be a Member. The payment of twenty dollars at any one time shall constitute a Life Member.

ARTICLE VII.—The Officers and Members of the Board shall be elected at the first meeting of the Society.

ARTICLE VIII.—In the Board of Trustees, there shall, at least, be one Member for each of the Parishes in the Diocese.

ARTICLE IX.—*Alteration of the Constitution*.—No part of the Constitution shall be altered, except at a meeting of the Society to be called for that purpose by the Board, or by any four Members; two thirds of the Members present shall be requisite, to effect any alteration; nor shall the object of this Society be ever changed.

The following are the Officers of the Society:

The Hon. Judge HUGER, *President*.

Hon. THOMAS S. GRIMKE, } *Vice-Presidents*.

JAMES L. PETIGRU, Esq. }

The Rev. PAUL T. GERVAIS, *Treasurer*.

MATHURIN G. GIBBS, *Secretary*.

The Officers and Trustees required by the Constitution, were appointed, and have, in part, performed the duties assigned them. One hundred and thirty-two annual, and twenty Life members, have been procured. Six hundred and seventeen dollars have been paid to the Treasurer, the greater part of which has been vested in the Stock of this State.

The short time which has elapsed since the formation of the Society, has not enabled us to form any satisfactory opinion as to its probable success. We hope under the auspices of the Convention, to become more and more instrumental in attaining our object; one, which has for so many years, engaged the attention, and excited the zeal of every member of the Convention.

The unexpected absence of the Treasurer of the Society, will prevent, at this time, a more full report of our proceedings. At the next annual meeting of the Convention, further information may be expected. We beg leave now to state, that as this Board has been appointed by the Society, which owes its creation to the Convention, any measures recommended by the Convention, will be duly attended to by the Board.

By order of the Board,

DANIEL E. HUGER, *President.*

The Hon. Judge Huger, on behalf of the "Episcopal Society," having requested the Convention to declare, what it understands by the "Bishop's Permanent Fund," as named in the Resolution adopted in the last Convention on motion of the Rev. Mr. Gervais; the following Resolution was moved by the Rev. Dr. Gadsden: Whereas doubts have arisen as to the meaning of the words "the Bishop's Permanent Fund," in the resolution offered by the Rev. Mr. Gervais, at the last Convention: Be it *Resolved* by this Convention, as the sense of those words, that they relate to the "Bishop's Permanent Fund," technically so called, now under the care of the Trustees of the Society for the Advancement of Christianity in South-Carolina. The question on this resolution being taken, it was not agreed to.

It was then moved by Mr. Petigru, that the money raised by the Episcopal Society, ought to be invested, and the interest to accumulate, so as to form a fund to be hereafter applied to the maintenance of the Bishop of South-Carolina.

Mr. Alexander moved to postpone the consideration of this resolution to the next Convention; which was agreed to.

On motion of the Rev. Mr. Taylor, the President was requested to appoint Delegates to represent the Church in this Diocese, in the next General Convention; whereupon, the President made the following appointment:

The Rev. Christopher E. Gadsden, D. D.	William Heyward,
Rev. Allston Gibbes,	Thomas Lowndes,
Rev. Paul T. Gervais,	Hon. William Drayton,
Rev. Christian Hanckel,	Robert J. Turnbull,

The Treasurer laid his accounts before the Convention : Whereupon, Mr. Alexander and Mr. Bacot, were appointed a Committee to examine the same. The Committee soon after reported, that the Treasurer's accounts were found correct, and that there remains in his hands a balance of \$62.56 $\frac{1}{4}$.

Ordered, that 350 copies of the Journal be printed.

Ordered, that the Treasurer do pay Mr. Richard Smith, the Sexton of St. Michael's Church, three dollars *per diem*, during the present session, for his attendance upon the Convention.

No further business being before the Convention, it was moved to adjourn ; when, after Prayers by the Bishop, and the Blessing, the Convention adjourned *sine die*.

Attest,

NATHANIEL BOWEN,
President.

FREDERICK DALCHO,
Secretary

RULES OF ORDER.

*Adopted by the Convention of the Protestant Episcopal Church in the
Diocese of South-Carolina*

1. The business of every day shall be introduced with the Morning Service of the Church.
2. When the President shall take the Chair, no member shall continue standing, or shall afterwards stand up, unless to address the Chair.
3. The delegation of each Church, shall occupy one pew.
4. No member shall absent himself from the Convention, unless he have leave, or be unable to attend.
5. When any member is about to speak in debate, or deliver any matter to the Convention, he shall rise from his seat, and without advancing, shall, with due respect, address himself to the President, confining himself strictly to the point in debate.
6. No member shall speak more than twice in the same debate.
7. A question being once determined, shall stand as the judgment of the Convention, and shall not be again drawn into debate, during the same session, unless with the consent of two thirds of the Churches present.
8. While the President is putting any question, no one shall hold private discourse, stand up, walk into, out of, or across the Church.
9. No motion shall be considered as before the Convention, unless it be moved by a Minister or Delegate of one Church, and seconded by a Minister or Delegate of another.
10. When any question is before the Convention, it shall be determined on, before any new subject is introduced, except the question for adjournment.
11. The question on a motion for adjournment, shall be taken before any other, and without debate.
12. When the Convention is to adjourn, every member shall keep his seat until the President leaves the Chair.
13. The foregoing Rules of order shall be read at the opening of every Convention, and shall be of force unless repealed by a vote of the Convention.

CONSTITUTION.

OF THE

PROTESTANT EPISCOPAL CHURCH IN THE DIOCESE OF SOUTH-CAROLINA.

WHEREAS in all Societies professing Christianity, the promotion of religion should primarily engage their sincere attention, as being the sure and only means of rendering them acceptable to Almighty God, and calling down his blessings upon them. And whereas by General Conventions of the Protestant Episcopal Churches in the United States of America, a Constitution and Canons have been formed for the government and discipline of the same :

Be it therefore Resolved, that the following Constitution be agreed to, adopted and observed, by the Protestant Episcopal Churches in this Diocese, for their government.

ARTICLE I.

Of Stated Meetings.

A stated Convention shall be held annually in Charleston, on the second Wednesday in every February, or at such time, and in such place, as shall have been determined upon by the preceding Convention ; but if a sufficient number of Churches do not attend on the same day, the Representatives, whether Clergy or Laity, or any two of them assembled, shall have power to adjourn from day to day, until a quorum is formed : which shall consist of, at least, seven Churches.

ARTICLE II.

Of Lay-Delegates.

Delegates shall be elected by the respective Episcopal Churches, throughout the Diocese, from among the members of those Churches respectively, to represent them in the State Convention : the Delegates to be elected in such manner, time and numbers, as each Church shall deem proper ; to serve twelve months from the time of election ; who shall, before they are permitted to take their seats in Convention, produce written testimonials of their election.

ARTICLE III.

Of Ministers.

The Minister, or Ministers, of every Episcopal Church, shall always be *ex-officio*, a member, or members, of the Convention, with a right to vote on all matters requiring the suffrages thereof, with the exception of such as involve the temporal concerns of the Churches; but the right to vote on matters involving the temporal concerns of the Churches, shall, nevertheless, appertain to such Clerical member or members, as may be specially authorized to do so, by his, or their Vestry, or other authority of his or their Congregation, in the absence of their Lay-Delegate, or Lay-Delegates.

ARTICLE IV.

Of Missionaries, and Clergymen engaged in Colleges, &c.

Every Missionary of the Protestant Episcopal Church, employed in this Diocese with the approbation of the Ecclesiastical authority of the same, and every duly recognized Minister of this Church, engaged in any College, or incorporated Academy, in this Diocese, shall be entitled to all the privileges of a member of the Convention, with the exception of the right to vote.

ARTICLE V.

Of the President.

The Bishop of the Diocese shall be *ex-officio*, President of the Convention; in his absence, a presiding officer shall be elected from among the attending members.

ARTICLE VI.

Of the Secretary and Treasurer.

A Secretary and Treasurer shall be annually chosen (and continue in office until a successor be appointed) who shall keep a true and correct Journal of the proceedings; and regular accounts of all money transactions, to be annually laid before the Convention. It shall also be his duty to give notice to each Minister and Vestry, of the time and place appointed for any stated, or special, meeting of the Convention.

ARTICLE VII.

Of the Standing Committee.

A Standing Committee, consisting of an equal number of Clergymen and Laymen, shall be appointed at every regular meeting of the Convention, for the purposes expressed in the Constitution and Canons of the General Convention, and of the Constitution and Canons of the

State Convention, who shall continue in office until another Committee be appointed. Vacancies in this Committee, caused by death, resignation or otherwise, shall be supplied by the suffrages of the remaining members.

ARTICLE VIII.

Special Meetings.

It shall be the duty of the Bishop, or in case of his absence, of the Standing Committee, to call a special meeting of the Convention, whenever he, or they, shall deem it necessary.

ARTICLE IX.

Of Voting in Convention.

In all matters requiring the suffrages of the Convention, with the exception contained in the Third Article of the Constitution, the members shall deliberate and vote as one body, but any two Clergymen, or the Delegation from any two Churches, may call for a separate vote of each Order, when the Clergy shall vote individually, (two or more Clergymen representing the same Church having one vote) and the Lay-Delegates by Churches, (a majority of each Delegation having one vote) and a majority of both Orders shall, in each case, be necessary to a decision.

ARTICLE X.

Trial of a Clergyman.

Wilful error in religion, or deviation from the Rubric of the Church; charges of viciousness of life, and disorderly behaviour, may be exhibited against a Clergyman to the State Convention; and on clear and sufficient proof thereof, by *viva voce* evidence, on oath duly administered in the Convention, or by a commission to take such, duly executed, such Clergyman shall be pronounced guilty, or not guilty, as the Convention shall determine; and the Bishop shall proceed to admonish, censure, suspend, or degrade such Clergyman, as in his judgment, the nature of the case, or the usages, or interest, of the Church may require. And he shall, in the name of the Convention, inform the Vestry, or Congregation of the Church, in which such Minister is officiating at the time, of such censure, suspension, or degradation.

ARTICLE XI.

Committees of Correspondence.

The Delegates of the several Churches to the State Convention, shall, during the recess of the Convention, be Corresponding Committees, intrusted with the duty of informing the Standing Committee, of the situation of their respective Churches; and generally, such other things, as may relate to the temporal and spiritual interests of the Protestant Episcopal Churches in this Diocese.

ARTICLE XII.

Of the Admission of Churches, or Parishes, into the Convention.

Whenever a Church or Parish, not now entitled to a representation, shall be desirous of uniting with the Convention of the Church in this Diocese, they shall apply by letter to the Bishop, or when there is no Bishop, the Standing Committee, stating the due organization of their Church, the election of their Vestrymen and Church Wardens, their means, or prospects, for the support of a Minister, and their willingness to conform to the Constitution and Canons of the General Convention, and the Constitution and Canons of the Convention of this Diocese, which are now, or hereafter may be enacted by authority of the same. And at the Convention next succeeding the receipt of such application, the Bishop, or Standing Committee, shall communicate the same to the Convention, for their decision thereon. Should the Convention make a favourable decision, the said Church shall then be considered in union with the Convention of the Church of this Diocese, and Delegates therefrom may be immediately received.

ARTICLE XIII.

Chartered Rights of Churches.

No Article, Canon, Rule, or other Regulation of any General, or State Convention, shall be obligatory on any Episcopal Church within this Diocese, where the same shall be found to infringe on any of its chartered Rights.

ARTICLE XIV.

Of Delegates to the General Convention.

To the intent that the Church in this Diocese should not be unrepresented in the General Convention, the Clerical or Lay-Delegate, or Delegates, who may be hereafter nominated thereto, shall, in the absence of one or more of their colleagues, be empowered to nominate and appoint, in the place of such absent Delegate or Delegates, any citizen or citizens of this State; *Provided*, that such citizen or citizens is, or are, a member, or members, of the Protestant Episcopal Church in this Diocese: or if it be inconvenient for any Delegate or Delegates to proceed to the place of meeting, the Bishop is hereby authorized to appoint others in their place.

ARTICLE XV.

Of Rites and Ceremonies.

"The Book of Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Protestant Episcopal Church in the United States of America," shall be used in this Diocese.

ARTICLE XVI.

How the Constitution shall be Altered.

No one of these Articles shall be altered or repealed, nor shall any Article be adopted, unless such alteration, repeal, or new Article, be proposed at one Convention, and be concurred in by two-thirds of the Churches present, at a subsequent Convention.

 CANON I.
On making Collections for the Bishop's Fund.

Every Minister having a Parochial Charge in this Diocese, or his assistant, shall, from time to time, at his discretion, preach in every Church under his care, a Sermon on the nature and duties of the Episcopal Office; and the Vestry of each Church are requested to make a collection, annually, in aid of the Bishop's Common Fund; or, in lieu of such collection, the Minister and Vestry of such Church may substitute an annual contribution.—*Passed* 1822. *Amended* 1826.

CANON II.

Providing for an accurate view of the state of the Church.

Every Minister having a Parochial Charge in this Diocese shall, at or before the meeting of every Annual Convention, deliver, or transmit, to the Bishop, or where there is no Bishop, to the President of the Convention, an accurate statement, in writing, of the number of Baptisms, Burials, and Marriages in his Parish or Church, during the year ending on the 1st of January preceding; specifying the number of places where, and how often in each, Divine Service is held, the number of Families, Communicants, Adults, and Children under 14 years, attending, or belonging to the same, the number Catechised by him, and on how many Sundays; whether there be any Sunday School, and if any, the number of Children, and Teachers, and the subjects of instruction in the same; and generally, all such other matters as may tend to throw light on the state of the Church under his care; which reports shall be laid before the Convention, and entered on the Journals, conformably to the 45th General Canon.—*Passed* 1825.

CANONS

PASSED IN GENERAL CONVENTION IN 1829.

CANON I.

Of those who have officiated as Ministers among other denominations of Christians, and apply for orders in this Church.

SEC. 1. When a person has been acknowledged as an ordained Minister among any other denomination of Christians, shall apply for orders in this Church, the Bishop to whom application is made, being satisfied, on examination according to the Canons, that he is a man of piety and unexceptionable character; that he holds the doctrines of the Church, and that he possesses all the literary and other qualifications required, and being furnished with testimonials from the Standing Committee duly convened, may ordain him as soon as is convenient. And the Standing Committee may receive testimonials of his piety, good morals, and orderly conduct, from twelve members of the denomination from which he came; provided the members of the Committee have such confidence in the persons thus testifying, as to satisfy them of the correctness of the testimony; and also a testimonial to the same effect from at least one Clergyman of the Protestant Episcopal Church. In all such cases the Standing Committee may insert in their testimonials the words, "we believe him to be sincerely attached to the doctrines and discipline of the Protestant Episcopal Church," instead of the words, "and hath not written, taught, or held, any thing contrary to the doctrine or discipline of the Protestant Episcopal Church."

SEC. 2. When any person, not a citizen of the United States, who has been acknowledged as an ordained Minister among any other denomination of Christians, shall apply for orders in this Church, the Bishop to whom application is made, shall require of him, (in addition to the above qualifications,) satisfactory evidence that he has resided at least one year in the United States previous to his application.

The XVIIth Canon of 1810, and the IVth and Vth of 1820, are hereby repealed.

CANON II.

Offences for which Ministers shall be tried and punished.

If any Minister of this Church shall be accused, by public rumour, of discontinuing all exercise of the ministerial office without lawful cause, or of living in the habitual disuse of public worship, or of the Holy Eucharist, according to the offices of this Church, or of being guilty of scandalous, disorderly, or immoral conduct, or of violating the Canons, or preaching or inculcating heretical doctrine, it shall be the

duty of the Bishop, or ecclesiastical authority, to see that an inquiry be instituted as to the truth of such public rumour. And in case of the individual being proceeded against and convicted, according to such rules or process as may be provided by the Conventions of the respective Dioceses, he shall be admonished, suspended, or degraded, as the nature of the case may require.

The XXVIth Canon of 1808, is hereby repealed.

CANON III.

To govern in the case of a Minister declaring that he will no longer be a Minister of this Church.

If any Minister of this Church, against whom there is no ecclesiastical proceeding instituted, shall declare to the Bishop of the Diocese to which he belongs, or to any ecclesiastical authority for the trial of Clergymen, or, where there is no Bishop, to the Standing Committee, his renunciation of the ministry, and his design not to officiate in future in any of the offices thereof, it shall be the duty of the Bishop, or where there is no Bishop, of the Standing Committee, to record the declaration so made. And it shall be the duty of the Bishop to displace him from the ministry, and to pronounce and record, in the presence of two or three Clergymen, that the person so declaring has been displaced from the ministry in this Church. In any Diocese in which there is no Bishop, the same sentence may be pronounced by the Bishop of any other Diocese, invited by the Standing Committee to attend for that purpose. In the case of displacing from the ministry, as above provided for, it shall be the duty of the Bishop to give notice thereof to every Bishop of this Church, and to the Standing Committee in every Diocese wherein there is no Bishop. And in case of a person making the above declaration for causes not affecting his moral standing, the same shall be declared.

The VIIth Canon of 1820 is hereby repealed.

CANON IV.

Concerning Ministers removing from one Diocese or State to another.

SEC. 1. No Minister removing from one Diocese to another, or coming from any State or district which may not have acceded to the Constitution of this Church, shall be received as a stated officiating Minister by any Congregation of this Church, until he shall have presented to the Vestry thereof a certificate from the Bishop or ecclesiastical authority of the Diocese or State to which he is about to remove, that he has produced satisfactory testimonials that he has not been justly liable to evil report, for error in religion, or viciousness of life, during the three years last past; or in case the party has been subjected to proceedings, or to inquiry, in consequence of any charges subjecting him to censure, the fact of acquittal or exoneration from such charges may be stated in lieu of testimonials in the preceding terms; which testimonials or statement shall be signed by the Bishop or Bishops, or where there is no Bishop, by the majority of the clerical members of the Standing Committee or

Committees of the Diocese or Dioceses wherein he has resided ; which Committee or Committees shall, in all cases, be duly convened : or in case he comes from a State or district not in connexion with this Church, and having no Convention, by three Clergymen of this Church. Nor shall any Minister, so removing, be acknowledged by any Bishop or Convention, as a Minister of the Church to which he removes, until he shall have produced the aforesaid testimonial.

SEC. 2. Every Minister shall be amenable for any offences committed by him to the ecclesiastical authority of the Diocese in which he is canonically resident, at the time of the charge.

The XXXIst Canon of 1808 is hereby repealed.

CANON V.

Of Assistant Bishops.

When the Bishop of a Diocese is unable, by reason of old age, or other permanent cause of infirmity, to discharge his Episcopal duties, one Assistant Bishop may be elected by and for the said Diocese, who shall, in all cases, succeed the Bishop, in case of surviving him. The Assistant Bishop shall perform such Episcopal duties, and exercise such Episcopal authority in the Diocese, as the Bishop shall assign to him ; and in case of the Bishop's inability to assign such duties, declared by the Convention of the Diocese, the Assistant Bishop shall, during such inability, perform all the duties, and exercise all the authorities, which appertain to the office of Bishop. No person shall be elected or consecrated a Suffragan Bishop, nor shall there be more than one Assistant Bishop in a Diocese at the same time.

CANON VI.

Respecting Churches in which Divine Service is celebrated in a Foreign Language.

When a Clergyman, coming from a foreign country, and professing to be regularly ordained, shall be called to a Church of this Communion in which divine service is celebrated in a foreign language, he may, with the approbation of the Bishop of the Diocese in which such Church is situated, acting with the advice and consent of the Standing Committee, or with the unanimous approbation of the Standing Committee, if there shall be no Bishop, and on complying with the other requisitions of the Canons, settle in the said Church, as the Minister thereof, without having resided one year in the United States, any thing in the 36th Canon of 1808, to the contrary notwithstanding. And when a person, not a citizen of the United States, who has been acknowledged as an ordained Minister of any other denomination of Christians, applies for orders in this Church, on the ground of a call to a Church in which divine service is celebrated in a foreign language, the Standing Committee of the Diocese to which the said Church belongs may, on sufficient evidence of fitness, according to the Canons, and by an unanimous vote at a meeting duly convened, recommend him to the Bishop for orders, and the Bishop may then ordain him,

and he may be settled and instituted into the said Church, without his producing a testimonial to his character by a Clergyman, from his personal knowledge of him for one year, and without his having been a year resident in this country, any thing in any other Canon of this Church to the contrary notwithstanding. *Provided*, That in both of the above cases, the person applying produce a certificate, signed by at least four respectable members of this Church, that they have satisfactory reason to believe the testimonials to his religious, moral, and literary qualifications to be entitled to full credit.

CANON VII.

In addition to Canon XXXIII. of 1808.

Where parish boundaries are not defined by law, or otherwise, each city, borough, village, town, or township, in which there is one Protestant Episcopal Church or Congregation, or more than one such Church or Congregation, shall be held, for all the purposes of the 33d Canon of 1808, to be the parish or parishes of the Protestant Episcopal Clergyman or Clergymen having charge of said Church or Churches, Congregation or Congregations.

Done in General Convention, in the City of Philadelphia,
August, 1829.

By order of the House of Bishops.

WILLIAM WHITE, D. D. Presiding Bishop.

Attested, BIRD WILSON, D. D. Secretary.

By order of the House of Clerical and Lay-Deputies.

WILLIAM E. WYATT, D. D. President.

Attested, BENJAMIN T. ONDERDONK, D. D. Secretary.